

# America

\*A CATHOLIC REVIEW OF THE WEEK

VOL. LXXVI. NO. 23  
MARCH 8, 1947



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HAROLD C. GARDINER

## The Court upholds religious freedom

JOHN COURTNEY MURRAY

## American trade in one world

RAYMOND A. McGOWAN

## Salute to Rouault

VERA GIBIAN

SCIENCE NOTES  
*Vincent Beatty S.J.*

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*An editorial*

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## Crisis in Britain

Only the politically simple-minded or the irresponsible Anglophobe can view the present situation in Great Britain with any equanimity. It is not that, a year and a half after the war, the English people have been reduced to a state of hardship exceeding wartime privations; even yet, their condition is vastly superior to that of many European peoples, and Mr. Attlee appraised the state of affairs correctly when he refused President Truman's offer to divert coal cargoes to British ports. What has startled the world is the weakness revealed by the coal crisis and the continued onslaught of winter. Britain must export or die; without the export trade there simply will not be enough money to keep the country going and maintain its foreign commitments. And even the most optimistic do not see any probability of Britain's being able to produce and export enough to avoid bankruptcy. The only alternative will be to cut commitments and drop out of the ranks of the great Powers. Politics, no less than nature, abhors a vacuum; and it is pretty clear what Power would move into the vacuum. Without Britain, western Europe would rapidly become a part of the Soviet-dominated world. Whatever steps we can take to support the British economy in this crisis will be dictated, not by charity, but by hard-headed self-interest. Twisting the lion's tail can be an exhilarating peacetime occupation; but if we are not careful we may find ourselves holding a bear by the tail.

## Business looks at unions

If Congress passes only relatively innocuous labor legislation, leaving the Wagner Act essentially unchanged and the union shop and industry-wide collective bargaining legal, one of the chief reasons will be the lack of agreement among industrialists on what kind of legislation is required. The latest example of conflicting views among business leaders is the recommendation of the Committee for Economic Development for a Federal Mediation Board. This feature of last year's Case bill has been opposed by both the National Association of Manufacturers and the U. S. Chamber of Commerce, and for the same reason. They argue that the very possibility of recourse to a government board weakens collective bargaining. Neither party will accept the best offer of the other so long as the chance of a successful appeal to Washington remains open. The CED plan, however, differs in one important respect from Representative Case's proposal. It distinguishes clearly between disputes arising over an existing contract (disputes of "rights") and disputes growing out of an attempt to write a new contract (disputes of "interests"), and recommends different treatment for them. If the union contract does not provide for an umpire, disputes of rights would be settled by compulsory arbitration. On the other hand, dis-

putes of interests would be subject merely to a ten-day period of compulsory *mediation*, during which no strike or lockout would be legal. If the mediation failed, the parties would be free to go to war. Since the mediation board would have no power to impose a decision, it is doubtful whether recourse to it would lessen the compulsions toward a settlement inherent in the collective-bargaining process. The zero hour, when the decision must be made either to accept the terms offered or to call a strike, would simply be deferred for ten days. In view of the public's stake in peaceful industrial relations, the leaders of business and labor who are opposed to this proposal would be wise to reconsider their position.

## Against discrimination in education

In the past two years New York, New Jersey and Massachusetts have enacted laws prohibiting racial or religious discrimination in employment, and similar action is pending in at least another ten States. Now New York is ready to act on a proposal to prevent and eliminate "discrimination in education because of race, religion, color, national origin or ancestry." Introduced in the State Senate on January 8 by Mr. W. J. Mahoney, the act is described as "an exercise of the police power of the State" for the protection of the public welfare and in fulfillment of the constitutional provisions concerning civil rights. It would require all schools that are not religious or denominational in nature to admit applicants "solely and exclusively on their intellectual ability and moral character." For administering the law and for furthering, by informal and formal educational programs, the spirit and intent of the law, a State Commission Against Discrimination in Education is set up. The Commission is empowered under the act to prevent an educational institution or person from engaging in unfair educational practices. Charges of unfair practice may be made to the Commission "by an aggrieved individual or by an organization whose purposes include the combating of discrimination or racism or the safeguarding of civil liberties, or the promotion of full, free or equal educational opportunities." The State Supreme Court shall have power of judicial review and enforcement of the Commission's findings and decisions. Redress for victims of discrimination should be made possible. But this bill proposes an objectionable way of accomplishing it. Granting to organizations the right to level charges of discrimination would inevitably result in organized campaigns, already announced, against certain institutions. It would place inequitable burdens—legal, financial and administrative—upon schools. In fine, the power conceded to a State Commission amounts to permission to interfere with responsible academic freedom, to put upon schools the heavy hand of State control.

### **The Catholic and the community**

A warning and an encouragement are contained in the Lenten Pastoral which the Bishop of Paterson, N. J., the Most Rev. Thomas H. McLaughlin, S.T.D., issued to the people of his diocese. The warning, occasioned by certain ill-considered brotherhood programs, is against "programs which seek to achieve this brotherhood by ignoring and endeavoring to eliminate religious differences, or which would ask us to permit our people to participate in forms of common religious worship." The encouragement is for experienced and qualified Catholics to take part in such programs as are not thus objectionable. Writes the Bishop:

Accordingly we recommend that our people who are thoroughly familiar with their religion, its background and directives, with the consent of the Church's divinely constituted authorities in matters of doctrine and morality, express a willingness to cooperate in measures and organizations which do not sponsor activities forbidden by religion and the natural law.

Furthermore, observes the Bishop,

all . . . can make their contribution toward genuine brotherhood by their example in fulfilling the teaching of our Church in the matter of exercising love one for another without distinction, even though those about us with whom we cooperate may not agree with our teaching in matters of religion. . . . This love must be a love of our fellow-man as brother, even though we know that in religious ideas he is in error. . . . We will be doing him a disservice and will not exhibit true love toward him if, out of human respect, we keep silent when he is espousing causes and organizations that are inimical to God, inasmuch as these movements and organizations lead to a violation of the natural or revealed law.

At a time when the urgency of spiritual as well as temporal needs is so great, yet when so many immensely worthy causes are clamoring for our charitable aid, it is important to distinguish the wheat from the chaff. Those who follow the Bishop's warning will not err.

### **Check to labor unity**

Following the exchange of letters between Presidents William Green of the AFL and Philip Murray of the CIO, you can write off talk of organic unity between the two organizations as just so much shadow boxing. The first requisite for amalgamation is a sincere desire to bring it about, and it will be obvious now to the general public, as, indeed, it has been to insiders all along, that too many powerful people in both groups have no real wish for organic unity. It was good labor politics

for Mr. Murray to suggest unity of action in the face of pending proposals in Congress to discipline organized labor, and it was equally good politics for the AFL to counter with an offer of organic unity. (AMERICA, February 15, 1947, p. 539). If however, the AFL high command hoped by this gesture to place the CIO in an embarrassing position, its expectations were scarcely realized. On February 18, Mr. Murray replied favorably to the AFL proposal, appointed a committee, but stipulated that actual planning for organic unity should be preceded by measures looking toward unified action here and now. Mr. Murray's argument was that unified action would be a logical first step leading toward organic unity. One week later, Mr. Green replied interpreting the CIO President's letter as a rejection of the AFL proposal for organic unity. There the matter stands today; and there it will remain until our labor leaders learn to subordinate vested interests to the welfare of the dues-paying rank and file.

### **Press gag in Czechoslovakia**

According to the New York *Times*, the Soviet Embassy in Prague has sent a note of protest to the Czechoslovak Foreign Office, alleging that the Czech weekly review *Ozbory* had published without any comment, but with a provocative intention, quotations from certain speeches. The day following the Embassy's protest the communist daily, *Rudé Právo*, demanded measures which would make impossible the publication of material offensive to the Soviet Union. *Ozbory* is an excellent weekly issued by the Catholic People's Party. Its editor, Dr. Ivo Duchacek, is a member of Parliament for the People's Party and chairman of the Parliament's Foreign Relations Committee. He belongs to the younger People's Party generation and is known as thoroughly progressive in the social and economic sphere and courageous in defending democratic and Christian principles. Under his direction *Ozbory* became the leading and most popular Czech review. Communist hatred and bitterness towards *Ozbory* appear to arise from the paper's sympathies for the Western democracies. No anti-Soviet material was ever used in it, but it regularly published articles and quotations and fragments taken from the American and British press. Without exaggeration it may be said that the fate of *Ozbory* is bound up with the whole question of the freedom of the press as opposed to totalitarian suppression, whether of the Hitler or of the Moscow variety. When the word of the Soviet Embassy can mean the death of a loyal, democratic and patriotic paper, that is the end of freedom for Czechoslovakia.

### **Developments on the Austrian treaty**

Though the deputies of the Big Four delegates could not give to an anxious world any cheering reports of progress on the treaty with Germany (cf. this week's editorial), some substantial advance was made with the relatively easier Austrian situation. Two main points of agreement were reached: the three Western Powers rejected Yugoslavia's demand for the province of Carinthia and there is evidence that Russia will not back her satel-

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lite's claim; agreement was reached that the occupying Powers will recall their troops within ninety days after the treaty becomes effective—a step which gives rise to the hope that Russian troops will also then be withdrawn from Rumania and Hungary; the size of Austria's future army has been determined. If these agreements hold up at Moscow, there is fair hope that subsidiary problems will find solution. If occupation troops, and particularly the Russian, actually withdraw, the high-handedness of the Russians in their present zone may diminish; these rough-shod tactics have been manifest in such ways as in the control of metals and foodstuffs with no regard to the needs of the other zones, in seizures of property under the pretext that they are "German assets," etc. Some lessening in this capacity is indicated by the fact that the Soviet oil administration has recently paid the first installment of 5 million schillings on an outstanding debt of 40 million owed to Western-nation companies, whose title to the oil fields the Russians had never acknowledged. On the other hand, crucial matters still remain unsolved. Russia, for example, wants to keep in force after the treaty all laws promulgated during the occupation; it wants to assure that no German will ever be allowed to take out Austrian naturalization; it wants to impose its ruthless prosecution of "war criminals" on the policies of the other Powers. Against these and other harsh measures we have the word of Gen. Mark Clark that the United States will fight to the last ditch. One Russian official, however, has said that Russia has been expropriating lands, industrial plants and so on because Russia wants "to obtain as many Austrian assets as possible to improve Moscow's bargaining position" at the peace conference. If Austria's independence and integrity is to be reality, our "last ditch" stand can have no truck with such callous huckstering.

#### **Famine endangers Rumania**

Famine threatening death to tens of thousands of persons is spreading over the northern parts of Rumania. In the Moldavia province the mass starvation is described as "the worst catastrophe in this part of Europe in the last fifty years." The first eyewitness report, sent to Washington by Fred G. Sigerest, American Red Cross representative in Bucharest, told of appalling conditions, with at least 500,000 famine-stricken residents of the area affected. Diplomatic sources report that thousands have already died in the slow, disease-ridden process that follows endless days without food. In this crisis United States Army food was rushed to Moldavia. The American Red Cross has arranged to finance and supervise the distribution of \$3,500,000 worth of food supplies, provided that the Rumanian government makes available transportation and other distribution facilities. Although the present crisis is related to last year's drought, which also caused great hardship in neighboring Ukraine, other factors are involved. Famine follows upon systematic stripping of the country for Russian reparations. Not only foodstuffs were taken away, but oil, tractors, machinery and cattle as well. Until a few months ago, over 1,000,000 Soviet troops were quartered in Rumania. The

soldiers remaining now are estimated at 300,000, too great a number for an already depleted and starvation-stricken country. In addition, under a bilateral agreement with the Soviet Union, Rumania has pledged large shipments of food to Russia. Many carloads of supplies are still tied up in Rumania as a result of railway jams, but all efforts of the Bucharest government to seek their release for domestic use are of no avail. Fear is spreading that should the famine upset the Groza administration, the Soviets will move in and install a wholly communist government. Their agents have been preparing for such a movement ever since the Rumanian armistice.

#### **Behind the Korean curtain**

Russian activities in Northern Korea, long a matter of puzzlement, are at last being brought to light. The source is a hitherto unquestionable American authority on that country, Lieut. Gen. John R. Hodge, commander of the United States zone. In his report to President Truman, the General revealed that reports of a Korean army of 500,000, organized by the Soviets, seem substantiated and true. Moreover, continued Russian refusal to cooperate with the Americans has resulted in a complete deadlock in efforts to establish an independent and unified Korea. General Hodge has conferred with Secretary of War Patterson and with Secretary of State Marshall, soon to leave for the Moscow Conference. According to the Moscow agreement on Korea in December, 1945, there was no provision for a Korean army, but plans were laid for a unified Korean government to be operated by the Koreans under Allied trusteeship. Korea would be independent in five years. Instead, the Russians now refuse even to attend Allied meetings. They have hermetically sealed the American-Soviet line of demarcation on the 38th parallel, and are proceeding with a systematic sovietization of the country. One measure is the projected communist-led Korean army, for which all able-bodied males between 17 and 25 are drafted. The dangers of this move to the Korean people, as well as to the world peace structure, have been emphasized by Dr. Syngman Rhee, leader of the South Korean Democratic League, who is now in Washington. He charges that the Soviets are using captured Japanese equipment, along with their own, to arm the new army. Meanwhile Americans in the southern zone are abiding by the Moscow agreement to set up an independent Korea. Consequently, Dr. Rhee reports, Southern Korea is "left at the mercy of the Communists in the north." Secretary Marshall, it is hoped, will raise the question of the Korean deadlock at the Moscow conference and thus clarify the American stand on that vital Far Eastern country.

#### **"Always been in favor of UMT"**

Mr. Truman's press statement on February 20 that he has always been in favor of universal military training and has worked for its enactment ever since 1905, is a very significant disclosure. The majority of the UMT proponents have always been in favor of it, no matter how insistently they base their case for it now on what

they call the exigencies of national security. James W. Wadsworth, who started the UMT campaign during the recent war (with the Wadsworth Bill, then the Gurney-Wadsworth Bill), was a leading figure in the 1919-20 attempt to make universal military training a feature of the National Defense Act. The plain truth of the matter, which Americans should keep in mind when thinking over present UMT proposals, is that the President, the War Department and certain members of Congress are and have long been advocates of universal military training in itself. They are determined to substitute it for the traditional American volunteer system. In fact, it is scarcely an exaggeration to say that the chief reason why volunteer recruitment has failed to fill our needs in the past is that those responsible for it were in favor of another system, the system of conscription or UMT, which is not and should never need to become the American tradition. When General MacArthur praised the 1920 National Defense Act (passed without universal military training) he stated: "The plan developed in 1920 was, therefore, so designed as to give the nation a justified confidence in its own security, but without constituting, in any particular, a menace to the peace of the world. . . . The plan conforms to the tradition of our people in permitting no type of compulsory military service in time of peace." On this basis, and not that of UMT, should our national security of today be built.

#### **Extravagant planned parenthood claims**

In the current well-organized and publicity-conscious drive of the Planned Parenthood Federation of America, there is not a little skulduggery being foisted on us. A recent release from the Federation, appearing in the *New York Times* for Feb. 11, made the claim that "a survey among 15,000 physicians throughout the nation showed that an overwhelming majority of them favor birth control. . . . 98.7 per cent of the physicians polled approved birth-control measures for health reasons. . . . 79.4 per cent . . . for economic reasons." A fuller report the same day in the *New York Herald Tribune* deflates the above statement considerably. It appears that of the 15,000 physicians polled, only 3,381 completed questionnaires were returned; of those 3,381 alone is it true to say, on the basis of the questionnaire, that 98.7 per cent favored birth-control. In other words, the poll proved merely that less than 20 per cent favored birth control. Whether blame is to be leveled at the *Times* for inaccurate reporting or at the planned-parenthoeders for making distorted claims, which were spotted and rectified by the *Tribune*, is not clear. What is clear is that any and all statements of the birth-controllers have to be scrutinized with a wary eye. Unfortunately, however, though the facts revealed in this particular poll do not prove the exaggeration, we are inclined to believe that a high percentage of doctors do favor birth control. How could it be otherwise when there exist in this country only five Catholic medical schools, and the others are pretty well shot through with materialism? The planned-parenthood report does not prove one third of what it claims; it does suggest the reflection that the only way to counterbalance

reprehensible medical ethics is to produce doctors who can heal bodies without jeopardizing their own and others' souls.

#### **Rents, costs and housing**

The battle of the rents still rages, though rather unequally, for it looks as if the landlord lobbyists are going to come out with a 10-per-cent across-the-board increase over December 31 rates. Even though rent controls continue for nine or fifteen months, Federal enforcement cannot but be difficult if Congress withdraws OPA funds from the Office of Temporary Controls, as it seems disposed to do. Meanwhile the National Association of Home Builders was told by Housing Expediter Creedon that ceilings for rents on new apartments in the New York and Chicago areas would be set at \$32 a room, which means \$160 for a five-room apartment. If a family is not to spend more than one-fourth of its income on housing, one can readily see that the new apartment houses in these areas will be restricted to high-income families. Either that, or the middle-income families will have to resign themselves to cramped quarters. The reason given for the higher rental ceilings in the two largest cities provides no consolation, but only shows the deep roots of our housing problem. Land prices, it seems, are so high that builders cannot construct rental dwellings for less than they ask. How ordinary people in lower and lower-middle income brackets are to get decent housing has not yet been explained. It is worth noting that whereas many builders are strongly opposed to public housing, even for the poorest, when left to themselves they offer dwellings at prices none but the well-off can afford. To blame it all on the established real estate and construction system is begging the question. What we need is not explanations but a new working formula whereby reasonably priced housing units can be produced, in quantity.

#### **Obit Elizabeth Jordan**

On Dec. 9, 1922 appeared in AMERICA the first of a regular series of reports on the current stage. Its author was Elizabeth Jordan, who had been editor of the famous *Harper's Bazaar* from 1900 to 1913. These reports became weekly with the issue of July 4, 1936 and continued to come from Miss Jordan's pen until her forced retirement in 1945, her last column appearing on April 7 of that year. Among the many literary achievements recalled in her obituaries in the metropolitan press, this long service to AMERICA and Catholic culture passed unnoticed. Her zest for life was a noteworthy aspect of her character; it was shown not only by her life-long interest in the stage, but by her many articles and books filled with human interest. It is perhaps best suggested by the title of her autobiography, when in 1938 she looked back over an already long and fruitful life—she called it *Three Rousing Cheers*. A real character in the cultural life of New York and of the country has passed. We ask our readers to join our prayers for the repose of her young and zealous soul.

## Washington Front

Whether the Republicans in Congress in coming months manifest an increasing tendency to revert to isolationist doctrine in foreign affairs and Old Guard conservatism domestically may rest importantly on one man—Senator Arthur H. Vandenberg of Michigan.

To Mr. Vandenberg, in these nearly two years since the end of the war in Europe, has fallen the task of leading the Republican party away from its earlier isolationism to international cooperation. From Dumbarton Oaks and San Francisco through the London-Paris-New York meetings he boldly hammered out his concept of bipartisan co-operation in foreign relations. Time and again he returned to the Senate floor to foster this concept and to help direct his party on a course he believed best for America and the world.

But as the new session of Congress shows, this is not a fight that stays won. After the November election it was conceded that Republican victory was possible because the country was convinced that the stigma of isolationism was off the party. But the issue bobs up daily.

There is the current budget debate. The choice lay between a \$4.5-billion or a \$6-billion cut from President Truman's proposed \$37.5 billion outlay for 1948. Either figure meant reductions throughout the Government, and the larger one meant a deep cut in the army and navy

and foreign commitments—in the amount available to help feed hungry peoples abroad, for example. In many areas this kind of help is seen as standing between these peoples and communism. Some Republicans would withdraw behind the Ozarks and let the rest of the world get on as best it could. Mr. Vandenberg dissents.

So with reciprocal trade; a return of high tariffs would be welcomed by some Republicans. But not by Mr. Vandenberg. He has sought diligently to find compromise ground, retaining the reciprocal trade principle but still meeting some Republican objections.

Then, the nomination of David Lilienthal to the Atomic Energy Commission. The vote has not been taken as this is written, but Mr. Vandenberg is regarded as likely to vote for Mr. Lilienthal despite the McKellar-led vendetta which has attracted some Republicans.

In months ahead, lines will be drawn on many other issues, and it is a good guess from here that Mr. Vandenberg's way will be away from reaction; the way of a Republican who is no less a good party man for being one not blindly partisan. As president pro tempore of the Senate and Chairman of the Foreign Relations Committee he has rank but has not tried to dominate. It is inevitable, sixteen months before the 1948 nominating conventions, that there be discussion of Mr. Vandenberg in presidential terms. Recently his Senate colleagues voted him their choice, over all other Republicans, for party standard bearer next year. CHARLES LUCEY

(Next week Father Parsons will resume the writing of "Washington Front.")

## Underscorings

Three beatifications and seven canonizations have been scheduled for the spring and summer. To be beatified: April 13, Ven. Contardo Ferrini, Italian scholar and professor, who died in 1903; April 27, Ven. Maria Govetti, virgin and martyr; May 4, Ven. Marie Térèse Alix LeClerc, foundress in the early seventeenth century of the Institute of Our Lady in France. To be canonized: May 15, Bl. Nicholas of Flue, Swiss national patron and hero; June 22, the Jesuit priests, Bl. John de Britto, missionary to India and martyr, and Bl. Bernardino Realino, noted Italian preacher and missionary, together with the nineteenth-century Italian secular priest, Bl. Joseph Caffasso; July 6, Bl. Michael Garicoits, French founder of the Betharram Fathers of the Sacred Heart of Jesus, and Bl. Joanne Elizabeth Bichier des Ages, co-foundress of the French community of the Daughters of the Cross; July 20, Bl. Louis Grignion de Montfort, founder of the Society of Priests of the Holy Ghost and of the Institute of the Daughters of Wisdom.

► The Holy Father has appointed Msgr. Mark K. Carroll, director of the Propagation of the Faith in the Archdiocese of St. Louis, to be the fourth Bishop of Wichita, Kansas; and Msgr. Allen J. Babcock, a former vice-

rector of the American College, Rome, and now rector of the Cathedral, Detroit, to be titular Bishop of Irenopolis and auxiliary to His Eminence Edward Cardinal Mooney.

► Marquette University's Aristotelian Society has chosen Dr. Vernon J. Bourke of St. Louis University to deliver the 1947 Aquinas Lecture on March 9. Dr. Bourke's subject will be "St. Thomas and the Greek Moralists."

► Apropos of the Underscoring in the February 1 issue, on the success of Catholic-school pupils in local, regional and national competitions, Father James P. Conroy, editor of the Youth Section of *Our Sunday Visitor*, adds this further instance to the record:

For the last eight years—and I do not know how long before that—St. Vincent's Grade School of Elkhart, Indiana, has finished only once under second place in the city-wide spelling contest there. This competition embraces all of the public grade schools, of which there are seven. In the last five years St. Vincent's finished second twice and for the past three years has finished in first place. Two years ago a young Negro lad on the St. Vincent's team (Vincent Baker) emerged as the city's individual spelling champ.

► The Bruce Publishing Company of Milwaukee has announced that three fellowships in fiction and one in biography, each worth \$1,200, are available for 1947. Founded a year ago to encourage Catholic writers, the fellowships are awarded on the basis of sample chapters and a complete synopsis of a projected script. A.P.F.

# Editorials

## **Poland's mass expulsions**

With appalling fatality, the moving finger of history has been busy writing the sequel to the conferences of Yalta and Potsdam.

At Potsdam, the "transfer" of German populations to Germany from Poland, Czechoslovakia and Hungary was undertaken. The conference agreed "that any transfers that take place shall be effected in an orderly and humane manner." And the governments of those countries were "requested meanwhile to suspend further expulsions." But most Americans understood this to refer to the German minority and Hitler's settlers in Poland proper, not to the eastern provinces of Germany.

The transfers turned out to be one of the most terrible expulsions in history: depopulation of the eastern provinces and the corresponding overcrowding, to a fantastically impossible degree, of the already devastated regions of Germany. The words "orderly and humane" sound today like the crudest mockery. How totally inhumane, how utterly disorderly have been these expulsions, accompanied by every form of savagery and brutality, was already indicated in AMERICA as far back as November 17, 1945, in a refugee's story of the "Death March from Silesia." Says Most Reverend Aloysius J. Muench, Bishop of Fargo, in his recent Lenten Pastoral: "There is no episode in all history that compares with this atrocious transference of millions of people. . . . The externals of nazism have been destroyed, but not its spirit."

The Potsdam Conference asked that further expulsions should be "suspended." President Truman, in his address of August 12, 1945, spoke of the territory that was turned over to Poland "for administrative purposes until the final determination of the peace settlement." But the provisional Government of Poland understood "administration" as mass expulsion, and ignored the proviso of suspension by a unilateral and arbitrary act, violating the Potsdam agreement as it had violated the Yalta pledges for a free and democratic regime. The group now affected includes 20,000,000 people: Hungarians, Slovaks, and some 17,000,000 Germans.

Dismayed at the frightful human wreckage which these lawless actions have created, the Committee Against Mass Expulsions, composed of various U. S. citizens concerned over matters of human rights, issued a statement on February 24 urging the re-drawing of Germany's eastern frontiers and the return of most of the deported populations to their homes. The text of the statement, along with an accompanying pamphlet, may be obtained from the committee's headquarters, 112 East 19th Street, New York City. The conditions it so minutely and graphically describes are driving Germany into the arms of communism. They should be known and acted upon by every

American and placed high on the agenda of the Moscow Conference. "Unless such American leadership is forthcoming," concludes the pamphlet, "no minority and no population group anywhere will be safe." The entire principle of mass expulsion in any form should be uncompromisingly repudiated.

## **AMA at Chicago**

After several weeks of hearings before the Senate and House labor committees, it has become clear to many members of Congress, as well as to leaders of labor and management, that the only practical alternative to collective bargaining is government control of the economy. Although it is possible to restrict labor unions in minor ways—by requiring unions to hold fair elections at regular intervals, by forcing a secret ballot before a strike can be legally called, by protecting the "civic" rights of union members—it is obvious that the right to strike itself, which is the cause of all the difficulty, cannot be abrogated. If this right is taken away, or is substantially weakened, the Government would be bound in justice to provide an alternative means by which the workers might gain their legitimate demands. But the only alternative to the right to strike is arbitration by the Government, and such arbitration logically and necessarily involves government control of the national economy.

Hence the importance of such meetings as the mid-winter Personnel Conference of the American Management Association which was held last week in Chicago. The two thousand industrialists who jammed the capacious Grand Ballroom of the Palmer House seemed fully aware that the chips were really down, that American industry and labor were being given a last chance to work out their problems, and that if they failed, the Government was bound to step in and take over.

In his keynote address to the Convention, Father Benjamin L. Masse, of the AMERICA staff, pointed out that the unwillingness of organized business and organized labor to practice self-discipline was strengthening the contemporary trend toward collectivism throughout the Western world. As he saw it, the failure of American business and labor to work out a satisfactory pattern of industrial relations was partially due to a refusal to recognize a basic fact of modern economic life, namely, the shift during the past fifty years from individualism to a point where *group* decisions have become the predominant factor in industry. No society, he maintained, can afford to grant the same liberty to powerful organizations that it customarily grants to individuals. "Whereas an individual," he said, "is free to walk wherever he likes on the streets of a city, the route

of a parade must be carefully planned and controlled."

The real question, then, facing the American people is who is going to do the planning and controlling which are necessary in an organized, interdependent economy. Throughout Western Europe the tendency is to turn the job over to the government. Since nobody wants to do that here, there is urgent need for a new emphasis, within labor as well as management, on *group morality* and *group responsibility*. Both must realize that their decisions have become a matter of public concern; that changing economic conditions have given the public a place at the bargaining table.

Another theme stressed at the Chicago Conference was the duty of top management to do a better job of human relations. This was strongly emphasized at one of the sessions on the first day by Guy B. Arthur, Jr., vice president of the AMA personnel division, who said:

Many managements are letting sand fall in the machinery. For some reason they do not associate sound personnel administration with profits. They do not appreciate the importance of satisfactory relationships between human beings. They are not aware that personnel administration is a top, middle and bottom management job, with emphasis on the top.

Mr. Arthur, however, would probably agree that industry has made considerable progress in recent years in cultivating the human factor in employer-employee relationships. The splendid program arranged by President Alvin Dodd and his AMA staff for the Chicago Conference is in itself evidence of this. Our impression is that the majority of leaders in labor and management have come to see that the final result of continued industrial warfare will be state control, and that they are sincerely desirous of working out a new and constructive relationship. The only question is whether sufficient time remains to accomplish this great reform.

## **Labor pains of the German treaty**

Two days after the date of this issue of AMERICA, the delegates of the Big Four will meet at Moscow to begin the drafting of the peace treaty for Germany. On February 25 the deputies of these delegates wound up their work in London, where they have been toiling for a month to draft tentative treaties which the Big Four, it is hoped, may whip into final shape at Moscow. From what the deputies succeeded or failed in doing we can best gauge the hopes and the fears that lie ahead on the road of peace for Germany.

The deputies meeting was, to put it mildly, not a howling success. It ended, according to a correspondent, "with agreement that there was no prospect of agreement between the United States, Great Britain and France on the one hand and the Soviet Union on the other on the question of the treaty-making procedure." If the disagreement is so abysmal on the mere matter of procedure, what can be said of the substance?

Since the deputies could get no further, the Big Four

at Moscow will have to handle *ab ovo* such ominously ticking time-bombs as the economic unity of Germany, assured by the Potsdam declaration but simultaneously made impossible by that declaration's vague wording; the political unity of Germany: is it to be a loose federation of states as desired by the Western Powers in varying degrees, or governed by a strong central authority, as the Russians wish?

The first problem gives rise to such thorny details as what to do with the Ruhr, how to effect the control of cartels, which the three western zones are disbanding while Russia is building them up in her occupied territory; how to equalize the distribution of food and raw materials; how to raise the level of industry and still keep control of Germany's war-making potential.

The second main problem—that of the political shape of Germany—entails such detailed headaches as: if the Western powers hold to a plan of a federated Germany, will not there emerge two Germanys, one democratic and western-looking, the other with Red eyes fixed on the Kremlin; is the treaty to be imposed on the German people or will there be some sort of government called into being to sign; shall there even be a plebiscite, and if so and it rejects the treaty, what then?

These are but some of the problems the delegates at Moscow will have to face and solve quickly. Germany is still an infection center in Europe, as the recent resurgence of Nazi activities warns. Unless her problems begin to be solved soon, it is to be feared that she will become a permanent patient, an embarrassment and a drag, if not a positive menace, in the family of nations.

There is a faint note of hope, however. Observers seem agreed that the United States delegation at Moscow has determined that on some points it will be unyielding. This determination refers, it is true, mainly to elements in the coming peace treaty with Austria, which has proved an easier task. They include: the whole question of what are German assets in Austria; the frontier question as against Yugoslavia's claims to Carinthia; the problem of banning from Austria all Pan-Germanic propaganda whatever.

Perhaps this adamant attitude, if it really exists on the Austrian problems, may percolate into the Western nations' attitude on the German problems. It may even nerve them not to accept supinely such unilateral steam-rolling as Russia's bland assumption that Germany's boundaries are now fixed and subject to no revision whatever.

There is no doubt that the Moscow meeting will open in a miasmic atmosphere of ill-will, mainly because of the recent wave of stupid and rancorous attacks by the Russian press on the Western nations' "insidious" designs on Germany. This has been heightened by Molotov's dishonest limitation of the number of foreign correspondents who will be allowed to cover the meeting.

The gigantic problems to be solved challenge us all to pray God with all our strength that the atmosphere of suspicion may be dissipated and that the crucial German settlement be at least approached with mutual sincerity and good will.

## **Economy and international obligations**

The peace is not yet won, nor will it be until relief and assistance for reconstructing the nations and victims of war is no longer needed. The need persists, for destruction, poverty, drought and the loss of manpower have made it impossible for many regions to assure their food supply and reorganize their economic life.

Should the United States fail to appreciate this need for aid and withdraw from the work of reconstruction, the future of Europe and Asia would be endangered. When nations despair at the prospect of continued misery and economic underdevelopment, they are apt to look for new leaders who promise brighter futures, even though they involve authoritarian methods.

The prosecution of the war made demands on our wealth in the billions. Contributions we are now asked to make for consolidating the peace are but a fraction of that. President Truman, in recommending to Congress authorization for United States participation in the International Refugee Organization, asked that \$71,000,000 be appropriated as our share of the operating expenses. That is a small sum indeed, yet it represents the partial fulfillment of our promise to assist these people after UNRRA and the Inter-Governmental Committee cease to function.

Our War Department has put on its budget \$300,000,000 for the work of relief. A vivid example of the type of work the Army has to do was provided in the recent food crisis in Rumania. Famine threatened and urgently needed aid was unavailable from any other quarter. Our Army rushed in enough supplies to give at least temporary assistance. Less spectacular but most necessary is the relief work done by our armed forces in Germany, Austria, Japan and elsewhere.

The armies of occupation also need funds for their own maintenance. Already curtailment of personnel and equipment is impeding the work. Though the fighting has ceased, the need for occupation is by no means over. The possibility of undergrounds and of other enemies is discounted only at our own risk. General MacArthur has pointed out the dangers to Japan should we fail in relief and continuance of occupation.

President Truman, alive to our obligations after the cessation of UNRRA, has asked for an additional \$350,000,000 appropriation for relief. In relation to war costs this is not much, but should an economy-minded United States balk at the demand, our responsibility for the consequences would be grave.

In the face of these obvious needs, and of our duties to specialized UN bodies, such as the Food and Agriculture Organization and the proposed International Trade Organization, some Americans talk of "retrenchment" where it can least be afforded. At the risk of sacrificing our leadership and of losing the victory by default, they press economy upon Congress. So far the spirit of parsimony has resulted only in delay—serious enough—in appropriation of urgently needed funds. If

it goes further and joins hands with economic isolationism, then the peace is in danger.

The United States, by assuming leadership in the work of reconstruction, has the opportunity to bring good out of this war and set much of the world on the road to freedom from want. Thus it would make others sharers in economic democracy, without which political democracy has little meaning. By turning our backs on isolationism and making a positive contribution to peace, we can avoid the mistakes made after the first World War. Then our indifference compromised the efforts at world cooperation.

For Christians, there is another aspect of the question. Our Lord's condemnation on the last day of those on His left—according to His own narration—will be based as much on failure to aid the suffering in need of food, clothing as on neglect of other grave precepts. One cannot be loyal to Christ and turn one's back on misery and want.

## **Two statements**

They were both on the front page of the newspaper and, no doubt through a nice sense of fitness on the part of the make-up man, they balanced each other exactly in the design of the page.

One was Stalin's February 22 Order of the Day, calling not only for increased military efficiency in the Red Army, but also for an intensified political training. The other was Secretary of State Marshall's address on the occasion of his receiving an honorary degree from Princeton University the same day. The Secretary felt it necessary to warn the American people against the dangers of a merely passive or "spectator" attitude towards international affairs. "Spectators of life," he said, "are not those who will retain their liberties, nor are they likely to contribute to their country's security."

At first sight, Mr. Marshall's anxiety may seem rather baseless; surely the American people, to judge from newspapers, speeches and even ordinary conversation, shows a great deal of interest in world affairs and no little perturbation at the extinction of liberty by Red totalitarianism wherever it flourishes. But on closer analysis, a great deal of this turns out to be only "spectator" interest—the interest and concern of an alarmed spectator if you will, but only of a spectator after all.

A distinguishing mark of the Communist is that he knows exactly what he wants. He may follow strange and devious routes and even retreat at times; but he sees his goal clearly and never takes his eyes off it. Has the average American any comparable concept of a free world as a goal towards which we must constantly strive, with whatever checks and hindrances by the way? Does he even consciously wish for an America in which white and Negro, Jew and Gentile, Anglo-Saxon and Latin would associate in harmony and freedom with equal rights and equal respect for each other's human personality? Until that ideal takes deep root in our minds, we shall be—as the children of light seem usually to be—outdistanced by the children of darkness.

# **Modern woman— if sick, how cured?**

**Harold C. Gardiner**

"Three women entered. . . . Though they had the skin tone and eyes proper to brunettes, they were all wearing blonde hair. . . . Their deep insecurity came through strongly in the very pitch of their voices. . . ." (From a recent novel). Father Gardiner points to the source of security.

Authors have been brooding considerably of late over the state and plight of modern woman. It is becoming increasingly the accepted (by men, anyway) impression that most, if not all the ills that afflict modern society can be traced, more or less directly, not to the men, who have made a fairly well-known mess of running the world, but to their mothers. Such authors as adolescently omniscient Philip Wylie lash out savagely at the failure of modern womanhood, notably in his *A Generation of Vipers* and in recent magazine articles; a more sober and eminently fairer scholar, Dr. Edward A. Strecker, basing his conclusions on the thousands of young Americans rejected by Selective Service as emotionally unfit, indicts equal thousands of American mothers as suffering from "momism," a disease whose name is self-explanatory.

But by far the biggest, most thunderous gun to be discharged against modern woman is the recent book, *Modern Woman: the Lost Sex*, by Ferdinand Lundberg and Dr. Marynia F. Farnham, M.D. It is a large and handsome volume, published by Harper, of 377 pages, plus ten appendices. It has already attracted a great deal of attention, with feature reviews in many large papers and one appearance, to my knowledge, on a radio panel discussion. It is an important book, a challenging one, but it is wrong-headed, illogical and dangerous.

The general thesis of the book is this: there is today in the world a veritable tidal wave of unhappiness, shown by such developments as rising alcoholism, divorce, birth-control, rapidly falling birth-rate, greatly increased crime rates and a dozen other manifestations. These all spring from psychological disorders, emotional strains—in a word, neuroses. Modern psychology proves, we are told, that the vast majority of these neuroses develop in the childhood home; the mother is the main influence in this home, therefore the neuroses and their swelling outward manifestation are directly and mainly attributable to women. Further, instead of recognizing her responsibility and correcting her attitudes, modern woman, through the feminist movement, has vastly aggravated the evil.

To establish this thesis the authors have amassed a staggering amount of historical background, have assessed the findings of all shades and stripes of modern psychologists and psychiatrists, have tried to demonstrate the influence of almost every field of human knowledge on this problem of modern woman—with the glaring exception of one field of knowledge on whose omission I shall comment later.

Now, with many of the conclusions the authors reach there can be no cavil; in fact, for many of their statements there can be nothing but sincere applause. Perhaps I should be far more accurate if I said that for

many of their premises this is the reaction, for that is where almost the entire value of the book lies—namely, in diagnosing the malady, in pointing out what has to be cured. The invalidating weakness of the book lies precisely in the conclusions reached, which are often in total and radical contradiction to the effect presumably desired.

As a sample of the admirable statements which dot the rather journalistic pages (the product of Mr. Lundberg's pen, no doubt, for he is not the psychiatrist of the twain), let me quote:

Despite the supreme importance placed today upon motherhood, in theory, it is readily apparent to the most casual observer that the role now carries with it for women few concrete benefits. It carries with it, for one thing, no prestige whatever, and it has long been the prevailing mood of the intelligentsia, which establishes patterns of thinking, to look upon it with scorn. The woman generally conceded to have value in society today, and accorded the concrete recognitions of value, is much more apt to be the childless legislator, editor, writer, actress, professional worker, business executive and educator than the lowly mother and *Hausfrau* (p. 124).

And, carrying on the same thought in more startling style:

Public opinion is uncertain about the value of a woman who has: 1) selected a physically and mentally healthy male to whom she has wished to remain married and who has wished to remain married to her; 2) who has successfully reared, for instance, four physically and mentally healthy children who have found themselves, upon attaining maturity, able to function with satisfaction to themselves and others, being neither particularly distinguished nor extinguished; and 3) who in the process has obtained a deep sense of enjoyment and self-fulfillment. The same public opinion has no doubt whatever about the value of a woman who has, let us say, acquired two college degrees (*magna cum laude*), written five novels (all good), emerged from three marriages as from train wrecks, given birth to no children (or to two, both obvious misfits and even costly public problems), been elected to the United States Senate and is prominent (noisy, at least) at national and international conclaves (pp. 202-203).

You will note, no doubt, that even in the admirableness of these statements, which are certainly on the side of the angels, there lurks none the less a strain of exaggeration and pontificating—after all, public opinion, if not the vociferous element of it, is somewhat formed by 25 million Catholics and other sincere Christians and Jews who may not be of the "intelligentsia."

Again, there is a lot of good sense in the authors' strictures on the earlier and sillier stages of the feminist movement (which are not even yet fully outgrown). They comment shrewdly on the "deep suicidal destruc-

tiveness" of the movement in its drive to "liberate women from the 'slavery' of child-bearing," a "slavery," they comment, which women generally have never rebelled against, "for the good and sufficient reason that in bearing children lay almost their whole inner feeling of personal well-being and their vast social prestige" (p. 122).

Further, their remarks on the fact that, as procreation is ruled out of the marital relationship, the very pleasure nature intends sags or even becomes displeasure is but another way of saying what moralists have been saying in more general terms for ages—that it is intrinsically wrong to distort natural functions, a wrong which frequently reaps its sad fruits even on the physical plane. Lastly, in a quite sensitive summary (p. 317) of the qualities that make for a good mother, we can but applaud the warmth and humaneness with which they pay tribute to the ideals of motherhood.

But, all this having been said for the sake of fairness, the book still remains what I have said of it above.

First, it is filled with historical backgrounds that are either simply not true or distorted in their interpretation. A few samples of untruth:

All the early Christian leaders expressed themselves repeatedly as opposed to sexual relations in and out of marriage and regarded sexual relations as an unqualified evil (p. 68).

Again:

Originally polytheistic, the Hebrews became monotheistic under the leadership of Moses . . . An ultra-ascetic cult among the late Hebrews was the Essenes, from which Christianity was directly derived. Jesus was an Essene, although himself not militantly ascetic . . . Asceticism . . . rests ultimately on nothing more than the desire to appear different, and therefore "holier," nearer to the "true" God, who is true because he is one's own. Asceticism has no more inherent value than priapism, which it really is in inverted form (p. 252).

Examples of distorted misinterpretation abound. For instance, speaking of the revolution in thought that the Copernican theory of the heliocentric universe brought about, the authors conclude:

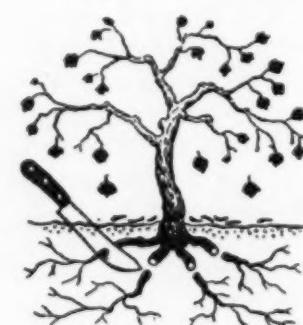
If Copernicus was right, then the Church's teachings about the central place of the world in the universe and in the esteem of God were untrue. . . . It was now evident that man's place of abode in the universe was quite incidental to the universal scheme, raising the dark question of whether man, too, might be incidental.

This is an important point in the development of the authors' argument for, according to them, it was the Copernican findings, together with Freud's making even man's "self-opinion" of free will untenable (another untruth), which deprived man of all props of inner self-esteem and drove him ineluctably into the worship of external "progress"; this, in turn, went far in undermining the home and setting up those tensions from which today's neuroses rise.

Now, this is a reading of history which is beset with the capital sin of historical interpretation—namely, reading today's way of thinking into the thoughts and minds of prior ages. In all the medieval writing with

which I am familiar, there never rises the conclusion the authors draw from Copernicus' discovery. It is true that the physical world was seen more and more to be but a speck in the universe (even that fact had been known to Ptolemy, however), but man and his place under God's Providence were never felt to be shadowed by the "dark question" of not mattering in God's eyes. It was for a later, materialistic generation to draw that untenable conclusion from the physical facts. The authors are saying that, because they feel that way now, people of the Middle Ages and the Renaissance must have felt so, too. True history is not written in this cart-before-the-horse fashion.

But enough of these more or less incidental defects. They are serious enough and filled with danger to the unsuspecting reader, but they are not precisely what most vitiates this book. The utterly incomprehensible thing about the book is its *non-sequiturs*, its appalling lack of logic. This point is eminently worth dwelling on, because it is one of the weakest chinks in the armor of the birth-controllers, the planned-parenthooders. Arguments from morality carry no weight with them, but perhaps if other batteries are massed against them, they may be brought to see the inconsistencies of their ways. I have already tried to show (cf. "Hucksters in Death," AMERICA, January 25), that ordinary good citizenship cannot be reconciled with the materialistic philosophy that underlies planned parenthood as it underlies communism. Now let us see if their fundamental illogicality does not show that they are certainly not the people to be trusted with the fate of our future generations.



It is interesting and quite relevant to note, by the way, the similarity between the original Soviet sex program, outlined on page 217 of this book, and many of the planks in the platform of today's planned parenthooders. The communists twenty-five years ago tried what American birth controllers are now experimenting with; *they* woke to the practical unwisdom of their ways; our PP's have not wakened yet. We can imagine with what sardonic humor our national suicide is being regarded from the Red watch-towers.

The authors are believers in planned parenthood—I hope it is not invidious to say that Mr. Lundberg is reported on the book-jacket to have one child; Dr. Farnham has two; both authors are in their forties. This is, in part, what they have to say of the results of planned parenthood:

"Natural" sterility apart, the decline in the birth rate [through the nineteenth century] stemmed primarily from contraceptives and, what is of central importance, from the disposition to make liberal use of them (p. 123).

They further admit that

. . . if one of the largest church organizations did

not flatly interdict contraceptive appliances, the American birth rate would be very much lower than it is (p. 291).

Again, they state:

The widespread use of contraceptive measures to limit offspring—significantly paralleled by sharp rises in infanticide, abortion and outright child abandonment—is rationalized in various ways. [The chief rationalization is economic ability to provide better care]. Yet so many parents who are economically well off have only one or two children that the argument falls to the ground. And in cases of millions of men and women, limitation of children turns out to mean refusal to have even a single child. (p. 298.)

Yet in the face of these admissions, which certainly shriek for one only solution—the abolishing of dissemination of contraceptive information—the authors unbelievably state: "we would go a great deal further than the contraceptionists in advocating the establishment of public birth-control clinics—but for different reasons." For what different reasons? Oh, we would control them for the production of perhaps less children, but certainly of less neurotic children. But the very thing that the authors have established is that birth-control information *cannot* be controlled. Whatever the pseudo-idealistic purposes of the clinics may be, people have used and will continue to use the immoral information for purely selfish and nationally fatal ends.

What an age of warped thinking is this! Divorce is spreading and it must be checked. Granted; and how will we check it? Why, by making it easier to get a divorce. Birth control, from the mouths of the planned parenthoeders themselves, is decimating America and the whole western world. And how will we bolster up the sagging birth rate, or at least hold our own? Why, establish still more centers from which the paralyzing information can be got as easily as you call Information on the phone . . . the vagaries of the human mind are indeed a spectacle for the angels, but then, of course, there are no angels!

No, the use of contraceptives can be controlled on no basis this book indicates, and the book itself shows why. "What is of central importance," the authors have been quoted as saying in the matter of contraceptives, "*is the disposition to make liberal use of them.*" (Italics are mine.) They are right, but what they fail to acknowledge is that that disposition is a matter of the will, and when we have said that (and *pace* Lundberg-Farnham, the human will is still free), we have said what is absolutely fundamental to the whole question, not only of birth-control, but of modern woman and her place and successful, happy functioning in the contemporary world—we have said that only religious motives, sanctions, helps and fruits will give woman the fundamental guidance she needs.

We have nothing against the positive aspects of psychiatry or any other science which can clear away the surface rubble of twisted aims, misjudged impulses and nervous tensions, but deep beneath all these must lie, as long as humans are human, the sense of duty—

why, the very thing that will send a woman (or a man) to consult a psychiatrist in the first place is the feeling that she *ought* to be a better wife, a better mother.

And yet, supreme illogicality of all, the authors lay down as their platform at the beginning of the book the demonstrably false statement that

. . . virtually all questions raised about women are deeply practical ones, having little relation to reactionary or progressive attitudes and *even less to do with morals per se.* (p. 7, my italics.)

But on pages 3 and 4, the questions listed as samples of what women must determine about themselves and their functions are at least eighty per cent moral questions:

Should they go in for a career or concentrate on homemaking? If they marry, should they have children? If they have children, how many should there be? . . . While unmarried, should they recognize the authority of their fathers? Unmarried, should they be freely permitted sexual relations with men? . . .

And so on. If the authors were only on the merest speaking terms with Catholic moral theology, they would know that precise and unequivocal directions for these and many another problem that vexes "modern" woman have been at the disposal of bishops, teachers, parish priests for many a year.

However, and this is the final illogicality of the book, the authors really attribute no inherent dignity to women—nor to mankind in general. According to them, that dignity derives "from the tragedy of man's having attained to acute self-consciousness." This is a purely materialistic and evolutionary concept, and as the authors have logically been wary of accepting the idea of "progress," so they ought to pursue the logic here: if man has attained his dignity through mere evolutionary development, there is no assurance that he will continue to evolve; a devolutionary process may set in at any time, and we may wonder if today's mass torture, concentration camps, secret police, drives for euthanasia and so on are not indications that the disintegrating slump has already set in. If such devolution is possible—and it is, on the authors' assumptions—then why bother about bettering woman's lot? Within a generation or a century she may be right back where she was, as the evolutionists view her; her function of wife and mother will have reverted to mere animal mating and whelping—and she will no longer be a problem.

There is no alternative. Either womanhood, with its responsibilities and its glories of partnership and motherhood, is maintained on the level that God intends, or it slithers into the gutter. Many a scientist and psychiatrist is trying today to help it into the gutter—a very hygienic and clean gutter, no doubt, for the time being; but gutters are made to take care of filth, and tomorrow or the next day the scientifically planned gutters of a materialistic philosophy of women and marriage will overflow with the sad and nauseous wrecks of marriage which such books as *Modern Woman: the Lost Sex* will have multiplied, because, recognizing the evil, they have prescribed a cure infinitely worse than the disease.

# The Court upholds religious freedom

John Courtney Murray

It may seem presumptuous for a layman in the law to write about Supreme Court decisions. However, the recently decided Everson case is rather special. As Mr. Justice Rutledge said in his dissenting opinion, "This is not just a little case about bus fares." That was the immediate issue—whether the State of New Jersey was constitutionally authorized to reimburse parents for their children's bus transportation to schools "other than a public school," in the case, to Catholic parochial schools. But the ultimate issues were the universally vital ones of religious freedom, parental rights and civic equality. These concern every citizen. I may therefore undertake to say how the Court's decision looks to a citizen, who is not a lawyer, but who has his proper share of civic concern.

The Court's opinion, deciding the case in favor of the constitutionality of New Jersey's legislation, was written by Mr. Justice Black. It immediately impresses the layman as the work of a learned, incisive-minded, conscientious jurist, who has honestly faced a complicated set of issues, regarded the concrete situation in which they arise, and given a decision in the true spirit of American constitutional law. In contrast, the minority opinion, written by Mr. Justice Rutledge, for all the learned legal apparatus with which it is weighted, has to the layman the flavor of a more than faintly doctrinaire piece of historicism. Risking a general characterization of emphasis, one might say that Mr. Justice Rutledge centers on James Madison's philosophy of religious liberty, as set forth in the context of the eighteenth-century problem—government's relation to religion; whereas Mr. Justice Black centers on the religious and civic equality of the American parent and child, as they are to be conceived in the context of the twentieth-century problem—government's furtherance of the public welfare through education.

The realism of the Court's decision shows initially in its structure. After viewing a somewhat obscure scene, the Court seizes on two essential points that are fixed and clear, and builds its case on them. The first is the fact that the New Jersey legislation is public-welfare legislation; the second is the principle that no citizen should be excluded, on grounds of religion, from the benefits of public-welfare legislation.

"It is," says the Court, "much too late to argue that legislation intended to facilitate the opportunity of children to get a secular education serves no public purpose." Furthermore, the public-purpose character of the particular legislation in question enjoys a presumption in law: "The New Jersey legislature [sustained by the highest Court in New Jersey] has decided that a public purpose will be served by using tax-raised funds to pay the bus fares of all school children, including those who

attend parochial schools." And no valid argument, framed on grounds of the Fourteenth Amendment, challenges this act of State sovereignty in a matter of the public welfare. The Court explicitly rejects the one argument advanced—that the due-process clause of the Fourteenth Amendment is violated, "because the children are sent to these church schools to satisfy the personal desires of their parents, rather than the public's interest in the general education of all children." It says: "The fact that a State law, passed to satisfy a public need, coincides with the personal desires of the individuals most directly affected is certainly an inadequate reason for us to say that the legislature has erroneously appraised the public need."

The intelligent layman will be rather glad to see this sophism thus legally rejected—once for all, one hopes; for the way it stupidly blunders into a serious argument has gotten rather tiresome. Actually, it could only be put forward by one who held a) the fundamental dogma that only the public schools promote the public interest, and b) the corollary that the parochial school, not being a public school, promotes only a private interest, and c) the further corollary that only those parents whose "personal desires" impel them to send their children to *public* schools really share the State's interest in education, and therefore merit the State's interest in them. This pile of sophisms can have a logical basis only on the deeply hidden premise that primary rights in education fall to the State, not to the parent—a premise flatly in contradiction with American doctrine, enunciated in the *Pierce* decision (the Oregon school case). As an aside, I would remark here that there will be no sanely democratic developments in the whole matter of government aid to education until the parent is moved into the center of the problem, and people stop debating the question in terms of "State" and "Church."

Having disposed rather summarily of the first challenge to the New Jersey legislation, made under the due-process clause of the Fourteenth Amendment, the Court turns to the real challenge, that the legislation "violates the First Amendment's prohibition against the establishment of a religion by law."

The layman should find realism and balance in the Court's handling of this issue. There is the initial merit (not obvious in the minority opinion) of a frank recognition of the very real "difficulty in drawing the line between tax legislation which provides funds for the welfare of the general public and that which is designed to support institutions which teach religion." There is the further difficulty of giving an historically just, enduringly equitable and intrinsically harmonious meaning to the first two clauses of the First Amendment.

The lineage of the First Amendment is first traced: "This Court has previously recognized that the provisions of the First Amendment, in the drafting of which Madison and Jefferson played such leading roles, had the same objective and were intended to provide the same protection against governmental intrusion on religious liberty as the Virginia statute" of 1786. Secondly, the Court recalls previous decisions that gave a "broad

meaning" to the "free exercise of religion" clause; and adds: "There is every reason to give the same application and broad interpretation to the 'establishment of religion' clause." (Here the layman stumbles: even he knows that the phrase "establishment of religion," unlike "free exercise," is not, in Learned Hand's words, one of those "empty vessels into which [the judge] can pour nearly anything he will." But let us go on.) Thirdly, the Court emphasizes that the two clauses are interrelated in terms of a common purpose—the preservation of the freedom and equality of American citizens in both spheres of life, civic and religious. This purpose is expressed in language of the South Carolina Court of Appeals, subsequently quoted with approval by the U. S. Supreme Court: "The structure of our government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of civil authority." (In a previous article, I developed this dual purpose of the First Amendment; cf. AMERICA, Dec. 7, 1946.)

The layman would have found the Court's argument more satisfactory, and more conformed to the realities of history and good thought, if it had paused at this point explicitly to say that the two clauses of the First Amendment are interrelated indeed, but not coordinate; there is a hierarchy of purpose and statement in them. The dominant one is the "free exercise" clause. It is primarily and precisely in order that there may be no restriction on the free exercise of religion that the Amendment forbids the establishment of a religion. In other words, in the American scheme, "separation of Church and State" is not an ultimate, an end-in-itself: it is subordinate to, and a means toward, the effective realization of religious freedom and civic equality in our particular religio-social context. In the world that Jefferson and Madison knew, the establishment of one religion essentially meant restrictions on the religious freedom of dissidents. Moreover, these restrictions took the predominant form of civic disabilities imposed on religious grounds. The "evil" of establishment that Madison and Jefferson wished to outlaw was an evil in the political order—violation of the principle of civic equality. As statesmen, their problem was in the political order; the essential thing they did not want was the political establishment of a category of second-class citizens. (Note here that possible "evils" for the established religion itself were strictly none of their business, as statesmen. True, they did meddle ideologically in the business, but their thought on this particular matter—whatever one may think of it—is quite extraneous to the First Amendment, which is a political document guaranteeing political rights, and religious rights in the political order.) Consequently, in saying, "no establishment of religion," the First Amendment above all says, "no inequality of citizenship on grounds of religion, with consequent restriction of religious liberty."

The Court does not make this further point. But its validity would seem to be implicit in the deciding argument. There is first a statement of the content of the

"establishment of religion" clause (rather too abstract a statement, a layman would say, because not made in function of the asserted interrelation of this clause with the "free exercise" clause, nor in function of the total purpose of the Amendment, as stated). The Court then goes on:

On the other hand, other language of the amendment commands that New Jersey cannot hamper its citizens in the free exercise of their own religion. Consequently, it cannot exclude individual Catholics, Lutherans, Mohammedans, Baptists, Jews, Methodists, Non-believers, Presbyterians, or the members of any other faith, *because of their faith, or lack of it*, from receiving the benefits of public-welfare legislation.

I think any American layman would instinctively recognize this statement as a faithful echo of his own understanding of the First Amendment. The Court continues:

While we do not mean to intimate that a State could not provide transportation only to children attending public schools, we must be careful, in protecting the citizens of New Jersey against state-established churches, to be sure that we do not inadvertently prohibit New Jersey from extending its general State law benefits to all citizens without regard to their religious belief. Measured by these standards, we cannot say that the First Amendment prohibits New Jersey from spending tax-raised funds to pay the bus fares of parochial school pupils as part of a general program under which it pays the fares of pupils attending public and other schools.

At this point, the American layman will be rather relieved that the Supreme Court was "careful" not "inadvertently" to sanction, in the name of the First Amendment, a practice entirely opposed to the whole idea of the First Amendment—the practice of denying civic equality on grounds of religion. The minority opinion was not so careful to guard against this "inadvertence."

Moreover, the layman rather readily grasps the fact that the Court goes on to mention—that exclusion from public services decreed in the interests of the general welfare "would make it far more difficult for the [church] schools to operate." And he would say instantly, with the Court: "But such is obviously not the purpose of the First Amendment." And he would have the same reason: "That Amendment requires the State to be a neutral in its relations with groups of religious believers and non-believers; it does not require the State to be their adversary. State power is no more to be used so as to handicap religions than it is to favor them."

Had the Supreme Court decision fallen the other way, the ordinary father of a Catholic child in the township of Ewing, N. J., would unquestionably have felt that his religion was indeed a handicap to him, and that he was being hampered in its free exercise. He would have felt that the State of New Jersey, pretending to be "for" all its citizens, but not actually being "for" him, was definitely "against" him. I hardly think that all the legal learning of Mr. Justice Rutledge would have convinced him that the State was anything but his "adversary" in the matter.

Moreover, I feel rather sure that any parent anywhere in the U. S., whatever his religious belief, after a square

look at the New Jersey statute and resolution, would undoubtedly say of it exactly what the Supreme Court has said—that it is legislation which, "as applied, does no more than provide a general program to help parents get their children, regardless of their religion, safely and expeditiously to and from accredited schools." And he would likewise regard this as an entirely American thing for New Jersey to do—exactly the thing that the First Amendment, as he understands it, would want the State to do.

Political majorities do not decide legal cases. But at least it is surely no argument against the validity of this one that it should thus win the ready assent of the civic conscience of the ordinary American layman.

## American trade in one world

R. A. McGowan

This is one world, but it is a world made up of regions—as is the United States itself. In three of the world's regions the United States is powerful: to the north and south, it is part of the inter-American region; to the east and west, it is part of both the European-American region and the American-Asiatic region. In all three we are probably the strongest single force; but in none, I think, are we following good practice.

In the Americas we are allowing the phobia of an Assistant Secretary of State toward Argentina to delay implementation of the plans outlined at Chapultepec, before the war ended, for an inter-American regional organization inside the United Nations. In the European-American region we allow the myth of an innate German lust for blood and power to ruin Germany, to further disunite Europe and to leave Eastern Europe to Russia's mercies. In the Asiatic-American region we are proceeding to pauperize Japan, thereby hurting ourselves and the whole region and world, to keep her from having resources for another war; while at the same time we pin faith to the UNO that there will be no more wars. All three practices inordinately facilitate Russian expansion, and make harder the job of holding the world together toward the end of developing it more evenly so that, for one thing, no single country can dominate the one world.

The political decisions that have delayed the development of the Chapultepec plans, the reconstruction and unity of Europe, and the reconstruction of the Far East, are opposed to the desired goal. These decisions may, in time, ruin the UNO; they may help to produce another war—an atomic war; they may ruin the world economy for years to come, even without another war. They may also wreck current plans for a free flow of trade and a free and equitable development of the world's resources for the good of the people of the world. For regionalism is as much a reality as is the fact of one world; yet political decisions toward the goal of one world may gradually be overcome by decisions on trade.

Consider what the United States can do for the other Americas in the line of trade and what benefits we can derive thereby through good American regionalism! These other American countries have a less balanced economic production than ourselves on the one hand, and an even less equitably distributed purchasing power, on the other. We can help them overcome both disabilities, and such help to them will aid us and the world.

North of us, Canada is underdeveloped industrially. It needs help. Its French-speaking population is badly exploited, as are all employes throughout Canada.

To the south, the Latin-American mainland nations and islands, both republics and dependencies, are raw-material countries, agricultural or mineral; they have little manufacturing. Partly for that reason and partly because of excessive returns to property-owners—absentee or local—the purchasing power of their population for either domestic or foreign-made goods is abysmally low. Most of the islands in the West Indies can say about themselves—as one of the islands does—that they produce only the end of a meal: fruit for dessert, a cup of black coffee with plenty of sugar and a cigar (but with matches bought abroad). The countries of the mainland are not much different in this regard; and on neither the mainland nor the islands is the purchasing power—from such production as there is—spread widely and equitably enough to create markets for increased production of their own or for foreign products.



Latin America and Canada both need economic development and, especially, they need social policies which will better distribute the purchasing power required for development of their present capacities and for foreign purchases. Imperfect as the United States is, it is better than they are; and it should help them in both respects.

The question, however, arises as to whether American business men and industrialists, through desire for short-term profits and a passion for power, will aggravate bad conditions in the other Americas, or whether they will subordinate greed to a constructive policy.

The same problem—of better production and distribution—exists in the European-American region, complicated still more by cartels and trusts, and by the fact that Europe—in addition to the wreckage of its wars—faces the end of its four-century development of the rest of the world, a result of nationalist and imperialist policies and unrestrained individual demand for money and power. Europe remains, however, a continent of immense physical and human resources. Large sections of it, if no longer free exploiters of the rest of the world, can become partners in the further development of our world; and many seem to wish, very sensibly, to be partners and not dictators.

This is a sorry world for the United States to take part in; and some U. S. leadership, at any rate, makes

our part in this world a sorry one. The condition is especially difficult because of the situation across the Pacific. The British Dominions in the Southern Pacific remained economic colonies long after they became politically self-governing. The dependencies or other kingdoms in the south of Asia have been economic serfs of European countries. Vast and sprawling China, long—in part—an economic subject of Western European countries, is now torn asunder as to whether it shall become independent or be another "independent republic" inside the Russian empire. Falling again under Western control is, it seems, the one future impossibility for the Far East. But a Western-Asiatic partnership may yet be possible, and is the only good possibility.

The situation today is this: if American investors and traders learn to be content with moderate returns, they can do immeasurable good for Europe, Latin America and the countries across the Pacific. In doing so they will act for the long-time welfare of the United States and the world. The more prosperous other countries become, the better off shall we be at any one time and, in the long run, continuously.

After all, God gave the earth to all the peoples of the world for the well-being of all. He gave us the natural resources and human abilities which, with all the peoples of the earth working closely together, were meant to produce things to serve all of His people. Men must work together everywhere; they must work together in regional groupings inside the larger unit of the planet, and they must work together as the whole human race.

At the moment, the idea of working together as one world is being promoted. There is a double impulse to such promotion. The threat of war is a *world* threat, and trade has not yet settled down into a division between world trade and regional trade. There is no reason for retarding the drive for one world of general organization and economic cooperation. The major difficulty is, of course, an intransigent Russia. But as we work for successful world organization and—as far as we can—for world trade, with or in spite of Russia, we should go ahead with the normal and necessary development of regional organization and regional trade, investment and production. Certainly the Chapultepec agreements should be implemented at once. Even if Argentina is as bad as some have painted it, Argentina can hardly be worse than the Russia we do work with in the world organization. In Europe, the forthcoming German peace treaty should not try to turn Germany into a mere farming country. Germany, without industry, could not buy abroad even the fertilizers it needs for its farming, and ruin would follow ruin.

Beyond this, for real world cooperation, we must do what we can to bring all Europe together; to this end the European Economic Commission seems to offer the best single opportunity. We must similarly help toward solution of problems in the Far East and the Near East, if we do not want to leave Central and Eastern Europe, and perhaps Asia, to Russian control in our work in the UN.

But over and above political organization, we should

back the new International Trade Organization because, while politics is one part of international life—just now a very diseased part—trade and investment are another part, and they need not be so diseased. An international trade organization, the International Bank and the proposed currency arrangements may be able to develop those regional economic practices and organizations which will strengthen the regional political work needed to be done inside the United Nations. This economic cooperation will be of tremendous importance if it can be accomplished. It can. It cannot be done, however, without essential changes in usual trade practices.

One necessary change, if we wish to promote needed world cooperation, is a reduction not only in the interest ratio on mortgaged foreign investment but in the profit rate. (For example, the interest rate on bonds might go down to 2 per cent, or nothing, and still the profit rate might go up to 12 per cent or 100 per cent.) To continue such practices would destroy the whole program.

The other change needed is in the method of securing the cuts in interest, profits and salaries which will result in fair prices and fair incomes for working people, which are required to stimulate full production. Before the war a combination of free trade, tariff-and-quota-ruled trade, cartel trade, our own Webb-Pomerene trade-association, plus totalitarian and semi-totalitarian trade, struggled for advantage in a world going to pieces at the same time that its productive potential was handicapped by employers' refusal to pay the masses of the people enough so they could buy what was produced or *could* be produced. With all the changes the war has brought, this same problem remains unsolved. It overshadows, but is a part of, the problem of regional development.

Only two proposals that I know of face this problem squarely. Manifestly the old ways of running things proved useless and tragically dangerous; they helped produce one depression and two wars. Both of the proposals, I have in mind, to put the matter briefly, provide—although to different degrees and in different ways—for a labor and business partnership, acting with government, in the guidance of world production and world trade. One was proposed in 1933 by the Ethics and Economics Committees of the Catholic Association for International Peace. The other was presented in 1943 by staff members of the International Labor Office. The aim of both, unlike totalitarianism, is personal and group freedom and brotherhood; and the cooperation of private organization with governments. On no other basis is possible at this stage, either a world or regional development that will not tend towards totalitarian control.

Today, Latin Americans will no longer allow the old high, wide and handsome depredations by foreign investors; they are determined to industrialize themselves, as their laws and tendencies show. Europe is changing its internal economy into one in which owners are subordinate. The Far East is in a mysterious ferment, looking towards something that is surely not the old Western control.

The above being the case, either the ILO or the CAIP proposal should be made part of our world trade plan.

Both proposals try to make personal ownership, free organization and personal and organizational obligations work for the general welfare—with governmental help but not domination. Granting whatever government ownership is necessary, personal and organizational action is a great problem of our time. The ILO and CAIP face that problem and provide an answer. The International Trade Organization is to be an organization of governments. Perhaps that is necessary because governments now can help or restrict world production and trade very much, and it is well to get the various governments to work together—but they help or restrict largely for political reasons. Political reasons, too, of course, in our time have their place. But apart from purely political considerations regarding the helping or hurting one country or region by investment or trade, there is the fact that trade still may function not as government policy but as individual business. Yet, traditionally, when trade functions as individual enterprise, it is business men who are in control, men trying to get the quickest and the largest profits possible in a semi-anarchic and semi-imperialist world. Business men run things and the government is their lawyer, agent and soldier.

The promotion of the International Trade Organization is not a matter only of promoting international trade. It affects every phase of domestic and world economic and spiritual life. For one thing, since the fundamental rules of economic life are spiritual and moral rules by their very nature, a religious revolution is necessary. The strengthening of inter-American relations derives from the Christian and New World mind; and European-American organization and action also spring from Christian traditions. These imply not merely trade but the creation of a good civilization under a Christian leadership which honors the dignity of man and his interdependence and brotherhood. The Far East, too, needs the help of the West in trade—not to enslave it but to develop a new era in the Far East.

In all three regions—the Americas, Europe, Asia—the United States is of key importance. Trade is only one part of our function; what we must do is make our trade work for the common good nationally, regionally and on a world basis. The christianizing of civilization must be our aim.

## Science notes

Last October the twenty-eighth marked the close of a decade since Pius XI, *motu proprio*, gave new life to the oldest scientific academy still in existence—the Pontifical Academy of Sciences. This Academy functions like any other scientific academy: it publishes, gives awards, recognizes scientific achievements throughout the world, fosters research and preserves valuable manuscripts and the early works of the scientists.

By statute its members number seventy. In 1936, at the time of the *Motu Proprio*, the American members were George David Birkhoff, Professor of Mathematics at Harvard, Robert Andrews Millikan of Caltech, Thomas Hunt Morgan, Chairman of the division of

Biology at Caltech, George Speri Sperti, director of the Institutum Divi Thomae in Cincinnati, and Hugh Stott Taylor, present dean of the Graduate School at Princeton. Non-American members on the 1936 roster, and known to every student and master of the physical sciences, were Niels Bohr, Alexis Carrel, P. Debye, Gemelli, O.F.M., Marconi, E. Picard, Max Planck, Lord Rutherford, E. Schrodinger, Sherrington and Whittaker. Three Jesuits are on the roster: Ernesto Gherzi of the Observatory at Zikawei, Father Gatterer, Director of the Astrophysical Laboratory of the Vatican Observatory, and Father Stein, Director of the Vatican Observatory.

The Academy was instituted in 1603 by four scientists, Frederico Cesi, Francesco Stelluti, Anastasio De Filiis and Giovanni Echo, all under the age of thirty. They named it the *Academia dei Lincei*, hinting at their aim—objectivity, orderliness, acuteness of observation in research—by the symbol of the lynx. In the realization of its ideal—the encouragement of the scientific spirit—this Academy yields to none, not even to the more celebrated national academies of science, which it antedated and of which it was the prototype. (It was probably in 1645 that the Royal Society of London was formed).

Among the members in its first period were Galileo and the Jesuit Pallavicini. On the death of Cesi, in 1631, there followed a period of inactivity until Giovanni Bianchi, the naturalist, restored the Academy in 1745. The name was changed in 1801 to *Nuovi Lincei*, and in 1847 it became the *Academia Pontificia*, still stamped with the character of an international Catholic society even though many of its members were, as they are today, non-Catholics. From the Academy was formed in 1870, *La Reale Academia nazionale dei Lincei* with financial aid from the Italian government. This is the Italian counterpart of our National Academy of Sciences at Washington.

The *Academia Pontificia* was given impetus by Leo XIII in 1887 and again by Pius XI in 1922; and finally in October 1936, Pius XI reorganized it under the title The Pontifical Academy of Sciences.

Since 1847 the Academy has been publishing its *Atti* (Annals) of which up to 1932 there have been eighty-five volumes. Since 1887 two series of the *Memorie* have been published, one of thirty-two volumes, the other of sixteen volumes, and since 1930 the *Annuario* containing the statutes and the roster of its members has been published annually.

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# Literature & Art

## Salute to Rouault

Vera Gibian

In the chaos of all the reports on the political and economic conditions of Europe, there is very little space given to the life behind the political scene and relatively little is reported in the U. S. press about the art and artists of Europe. Only slowly, from the reports of art critics and art dealers and personal friends, we begin to realize that European painters and sculptors were working courageously during the German occupation and the years of war.

This is particularly true of France, whose leading role in the domain of art is far from being exhausted. After so many disquieting reports on France's political and economic difficulties, it is refreshing and comforting to get some good news from France about the incessant and vigorous activity of French painters and sculptors. One such good report from France is the word received here that the great French painter, George Rouault, who celebrated his seventy-fifth birthday in May 1946, is alive and well, living in the country with his family and painting continually in unbroken spirit and as full of creative energy as ever.

How often did we think of the old master during all the years of war, wondering what his personal fate and the evolution of his art might be! Now we can rejoice in his well-being and look forward to see his new paintings, while wondering what new direction his art has taken. From the last paintings seen in 1939 we know that Rouault had enriched his palette with new, clearer tones of strangely phosphorescent effect; this evolution towards lighter colors seem to be confirmed in the recent statement by Rouault himself: "I spent my life painting twilight; I ought to have the right now to paint the dawn."

George Rouault certainly ranks with Matisse, Picasso and Vlaminck as one of the greatest living painters of our times. He began as an apprentice to a stained-glass maker in Paris, where medieval glass windows were brought for repair, and where he learned to love the art of Middle Ages. Later he went through the firm discipline of Gustav Moreau, whose high conception of art impressed the young boy so deeply that he never spoke of Moreau but with the greatest reverence and gratitude. Fighting out his problems of style, breaking with the academical standard of art forever, braving the critics and enemies, and combining his great devotion to his art with a sincere faithfulness to God—Rouault, as man and as artist, is a great inspiration and a great example.

No doubt the deepest influence of Rouault's life was

his encounter with Léon Bloy in 1903. Bloy's book *La Femme Pauvre* was a revelation to Rouault and changed his life. He became like Bloy a pilgrim of the Absolute, clinging to his inner life of faith and finding in the service of God the only meaning. Friendship with Bloy soon gave rise to a deep inner conflict in Rouault. Bloy first greeted his young friend as an artistic genius, but later when Rouault began to leave the academic tradition and turned definitely to the modern ways of painting, Bloy was shocked and wrote to his friend sharp words of criticism and warning:

You are a painter who could paint the Seraphim, but you are turning in the wrong direction . . . A work of art which pretends to be religious, but which does not evoke prayer, is as monstrous as a beautiful woman who is uninspiring. First: you are exclusively interested in the ugly, you have a vertigo of hideousness. Secondly: if you were a man of prayer, and a eucharistic, obedient soul, you could not paint these horrible canvases.

Rouault was too much a painter of original ideas to yield to the influence of Bloy's criticism. However deeply he was attached to Bloy, he pursued his direction toward new forms of painting. Both Bloy and Rouault remained friends and Rouault continued visiting Bloy regularly until Bloy's death in 1917, but they never spoke about art again and Bloy never looked at Rouault's paintings. From Rouault himself we know how much anguish and inner struggle the disagreement with Bloy has cost him.

The conflict of Rouault and Bloy on art involves the eternal dispute on religious art. There are painters of religious objects and there are religious painters. For the painter of religious objects the motives are the principal thing. He paints certain themes because they have some relation to religion, but his interest is only on the surface. A religious painter on the contrary is a painter so penetrated by his religious feeling that he creates an art of inner compulsion, moving and inspiring, even if the themes are not religious. If he also paints a religious theme, he creates a great religious art, and his works are masterpieces radiating the presence of God.

Another angle of the Rouault-Bloy dispute is the problem of modern art as such. Bloy, for all his greatness, stuck to the academic concept of art and his idea of a Catholic painting was a kind of neo-medievalism. Rouault, on the contrary, longed to create new forms, new ways of expression—he could not be an imitator. Modern art meant to him not the reproduction of nature nor the expression of some personal feeling; it meant the creation by means of color and forms of something definitely new, with no relation to nature or himself. Rouault's work is an antithesis of any academicism. He could be called an expressionist, if by expressionism we mean an art of inner vision as opposed to outer

reality; but his work is too individualistic to be classified easily. He is no style, he is no school, he is simply Rouault. His technique resembles that of stained glass, with its heavy leaded contours and its juxtaposition of smouldering reds, blues and greens. His paintings with black-edged figures (sometimes reminding us of the gothic distortion of form), which are, as a rule, rigidly frontal and vertical in composition and are often painted in an unrealistic chiaroscuro, have a strange, fascinating intensity.

Whatever his motives may be, they all have a tragic greatness of persuasive power. His clowns are sad as is all earthly joy that is without God, his judges expose the hypocrisy of a society that has denied God, his prostitutes are the degraded humanity with all the sadness of sin. It is always the same theme: the misery of man without God. But when Rouault turns to religious motifs, his soul knows but one theme: the suffering of Christ. On the whole there are only two topics Rouault is interested in: sin and redemption—the misery of human beings who have rejected God, and the suffering of Christ who died for them.

With his uncompromising faith and his deep spirituality Rouault seems to be more a man of Middle Ages than a painter of our times. It was Rouault himself who once said: "I do not belong to this modern life on the streets where we are walking at this moment, my real life is back in the ages of the cathedrals." And it is this firm certitude of faith that gives to all Rouault's

paintings a strange note of stability and calmness. Rouault knows suffering, temptations and anguish, but he does not know doubts and inner disharmony. Firmly established in his faith, following throughout the liturgical year the life of the Church as closely as possible, living a simple and good life in obedience to the laws of God, Rouault is really more like a humble artisan of some medieval cathedral than a modern painter who for years has been acclaimed in high intellectual circles, whose works have been avidly collected by astute critics and shrewd financiers, and who has been in the vortex of so many controversies over the merit of modern painting.

Many years ago I saw some of Rouault's religious paintings in a peasant family's home in a little village in Moravia. We had been looking at the pictures together with a group of peasant folk. All these people were deeply moved by Rouault's paintings and looked at them with reverence. They were not shocked by the simplification of the form and the unusual colors—they seemed to understand modern art quite well. A simple peasant girl said, pointing to a painting of Christ: "This is a beautiful picture—it makes one pray. It ought to be on the altar in the church."

I have heard many words of praise given to Rouault paintings of Christ and the Crucifixion by critics and scholars, in exhibition rooms and gathering of collectors; I have never heard a more appropriate tribute than that of the Moravian peasant girl. Rouault, I know, would have valued it most of all.

## Books

### Novel slant on Lincoln

#### THE LINCOLN READER

Edited by Paul M. Angle. Rutgers University Press. 539p. \$3.75

The almost continuous stream of "Lincoln Books" poured forth during the past couple of decades would seem to have exhausted every approach to the life and works of their much-publicized subject. However, Dr. Angle in his *Lincoln Reader* gives us still another novel form of biography, telling the familiar story of Lincoln's life by weaving together selections from the works of outstanding scholars, contemporary journalists and diarists, and even from the letters of Lincoln himself.

As the editor tells us in his preface, sixty-five authors are represented by the hundred and seventy-nine passages quoted. To compose a coherent biography consisting of the "best" selections from a large number of authors is a daring undertaking, no matter who the

subject may be, but to attempt it of Abraham Lincoln, about whom so vast a mass of material has been published, is a dangerous task indeed. However, Dr. Angle, whose recently published *A Shelf of Lincoln Books* shows an encyclopedic knowledge of the whole field of Lincolniana, has weighed and sifted the vast amount of pertinent literature with great skill and judgment and produced a smooth and orderly narrative.

But the result remains a Reader rather than a Biography, for not even the skill and scholarship of the author can completely overcome the defects inherent in a work of this nature. There will inevitably be a lack of proportion and climax, each incident and event receives the same emphasis, resulting in a series of connected but independent pictures, the changes clearly marked by the varying styles and points of view of the different authors. Besides, in this particular work there is a further lack of balance due to the fact that the author devotes too much space to Lincoln's early life and skims over the Presidential years, many important events of this period being entirely ignored. There is no mention of

Lincoln's foreign policies, no clear and coherent treatment of domestic affairs nor even of the Civil War itself. So we do not get a clear, well-rounded picture of Lincoln and his times, a fault which makes a steady reading of the book difficult and at times annoying.

However, this is not said in disparagement of a work which is not intended to be a formal biography; indeed, it is an excellent book for spot-reading—picking a selection here and there to fill in odd leisure moments will prove an enjoyable and profitable experience. For each of the individual selections presents a complete incident in itself, and all have been chosen with fine judgment and taste.

The author has gathered for us some of the best passages from such well-known scholars and Lincoln enthusiasts as Beveridge, Charnwood, Herndon, Hay, Lamon, Randall, Thomas, Tarbell, Sandburg; the opinions of contemporary observers such as Carl Schurz, Halstead, Villard and Gideon Welles, even a few of Lincoln's own letters and some of the biographical data he wrote for a campaign biography. There is variety enough to suit all ages and tastes; however, a little less Sandburg,

would make the collection more balanced and representative, even though that author's superb reflection on the Gettysburg Address is easily the best selection in the book. The high level of literary excellence, appropriateness and objectivity maintained throughout show excellent taste and judgment on the part of Dr. Angle, as well as an amazing familiarity with the whole field of Lincoln literature. It is a work which will be a source of interest and pleasure not only to the student of Lincoln but to anyone who has an appreciation of good literature and a well-told and absorbing story.

F. J. GALLAGHER

### *Warm religious reality*

#### **WHEREON TO STAND**

By John Gilland Brunini. Harper. 302p. \$3

When a skilled librarian is asked for a "best book" on the subject of atomic energy, he gives one book to the graduate of an engineering school and quite another to an inquiring congressman. A like discrimination must guide the recommendation of "best books" about the spiritual counterpart of atomic energy—the force which can do for the spirit of man things which outshine the promise of atomic discovery for his material world—which is the religion of Jesus Christ, the Catholic Church which He founded.

*Whereon to Stand* is not the book to advance the knowledge of a graduate in theological studies. For him it would be only a leisurely refresher. But I know of no other book which more richly deserves recommendation to the intelligent layman, Catholic or not, who is serious about wanting an adult understanding of the only true religion in the world. For the interiorly grown-up (and there are more of them than Hollywood or the cynics realize) who wants not pious entertainment but a careful presentation of solid religious reality, and who is ready to pay for truth in the coin of intellectual attention, here is a book to be read carefully and again.

Its thirty-three very intelligent chapters start with a discussion of human reason's need to be crowned by faith, if man is to find his way to wisdom that can give happiness, and then go on to set forth how we know and what we know, in the light of reason and reasonable faith, about God, about the angels, about human origins, and about fundamental things in the religious his-

tory of pre-Christian mankind. This is followed by the story of Jesus Christ and of what, in terms of permanent happiness or sorrow, that story means to men. To this point the narrative is fundamentally historical, with explanations of doctrinal importance bestudying the chronicle. Thenceforth, in a sequence that is wholly topical, the narrative sets forth in turn the nature



of the Church and of grace, the Sacraments and the Commandments, liturgy and the liturgical year, Catholic forms of devotion, and the organizational system by which Christ's Vicar governs His Universal Church today. The final chapter, "How Fares the Ideal," discusses, with balance and good sense, the play of light and shadow in the moral conduct of Catholics—"a Church of saints but also a Church of sinners."

A layman writing to laymen, the author strives to eschew technical language, to illuminate his explanations with frequent bits of homely humor and anecdote, to avoid any accents which might call up the atmosphere of classroom or pulpit. Everywhere the reader is addressed as a grown man; where intelligence of the truth calls for a heightening of attention, his readiness for the effort is taken for granted and the discussion goes on unhesitatingly, even to such matters as the distinctions which exist within the Triune Godhead, the mystery of Christ at once God and Man, the more intimate details of how divine grace works in a human soul, etc. This, in the literature of theology for laymen, is the present volume's unique grace. It never fails to respect the reader as an equal in intelligence, never breaks its stride to evade the profound.

With books, as with living persons, it is unfair—even to the book itself, or the man—to introduce them as in all things perfect, and so render at least minor disappointments inevitable. *Whereon to Stand* is not "without spot or wrinkle." It occasionally speaks in phrases which a scientific theologian would not use, as when it says that "there have been schism and heresy within the Church throughout the centuries." Whereas schism and heresy are impossible within the Church. Automatic separation

from God's Church is their particular tragedy. Strict and scientific accuracy, again, would not identify the miracle of Pentecost with the beginning of the Church's existence and the initial advent of the Divine Spirit to dwell within it forever. That happened as Christ died on the cross; the Pentecostal outpouring of wonders marked the beginning of its active apostolate, much as a similar sign by the Jordan had marked the start of the public life of its Founder. But these are small things in a book whose singular excellence stems from the very character of informality and non-technicality which is their explanation.

An unusually good index enhances the book's usefulness. Attractive format and habitually fluid writing lend charm to the journey through its pages. Paragraphs without number are warm with sensitive appreciation of all that Christ's dear Mother means to Catholics. And everywhere there is the clear quiet light of Catholic truth, shining with a clarity of detail that should give pride and heart to every layman.

JOSEPH BLUETT, S.J.

### *Citizen for one world*

#### **DANTE ALIGHIERI, CITIZEN OF CHRISTENDOM**

By Gerald G. Walsh, S.J. Bruce. 183p. \$3

Father Walsh's book is another proof of the vitality of the "Lowells and Their Seven Worlds." For out of the Lowell Lectures, delivered by Father Walsh, has grown this latest interpretation of the great Florentine, one of the best interpretations to appear in many years. The author's own solid attainments as an historian, a philosopher and theologian have been brought to bear on the study of the *Divine Comedy* over a long period of years. The book is scholarly, rather than popular, but, granted some acquaintance with philosophical and critical literature, it will be as interesting to the general reader as it will be illuminating and useful to students of literature or of political philosophy or of religion. Such a claim will not seem exaggerated when it is remembered that Dante's supreme poetic genius was nourished as much by the intellectual interests of his century as by literature.

Dante has meant many things to many generations, almost as many as his guide, Virgil. To Father Walsh he is the last great citizen of Christendom, that is of a Christian world in which not alone the great temporal and spirit-

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ual societies of State and Church, but as well the pattern of every individual life tended towards a common goal. This harmony is prearranged, descending from God and returning to Him as His reflection. After Dante, as the author explains, came the Renaissance with the breakdown of individual harmony, then the rise of nationalism to destroy world government, later the Reformation to rend religious unity, and after that, scission after scission down to the atomic.

The author does not attempt to develop any thesis on the means by which our contemporary society may return to unity, other than by interpreting the mind and spirit of the poet. The book, therefore, is not a disquisition on politics, but, what is far better, a study of an inspired vision of world unity. In such a world there would be one supreme temporal power and one supreme spiritual power and one universal culture, the realization of truth, beauty and wisdom, which would hold together the two principal powers. "With art and philosophy he would try to build a bridge between politics and religion."

It is in the emphasis which he places upon this element of culture that Father Walsh's most original and challenging contribution is found. Perhaps it would have been better, if the matter had been so arranged that the full development and the implications of the argument could be read consecutively. As it is, the reader must pick up the threads from different chapters, untangling them from other subjects, all the while keeping in mind the four different "meanings" any given passage or symbol in the poem may have. For this and other reasons, too, an Index would be very helpful in using the book.

The exposition of this central thought is by no means the whole study; equally valuable are the other subjects which are presented. The reader will find all the main critical problems treated with a sure touch—the poet's life and education, the growth of his mind and his art, the transfiguration of Beatrice, the political embroilments, the allegorical meanings, the theological and mystical problems. The scope of the book is to give a complete picture of the mind of the poet, to show from what sources his ideas were drawn, how far his personal experience in the turbulent political scene influenced his ideas and how finally the total life of thought and feeling and action was synthetized in the *Divine Comedy*.

The method adopted is that of explaining Dante from the interpretation of his own works, a most convincing procedure. Although the works of other commentators are not explicitly drawn upon, except in a very slight degree, yet the vast literature on the subject is called upon implicitly throughout the study. The author has hewn close to the line with strong consistency in his concern to portray the poet's mind objectively.

Some readers, however, might wish that he had himself passed judgment on some of Dante's judgments, such as his condemnation of Boniface, or his unrestrained glorification of the temporal power, lest from silence it be inferred that Dante could do no wrong. Yet the student of Dante will be grateful for the abundance which the book offers, with the hope that more may be forthcoming from so rich a source.

WILLIAM J. G. MURPHY, S.J.

### NIGHT OF DECISION

By Dorothy Fremont Grant. Longmans Green. 279p. \$2.75

Those who liked *Margaret Brent, Adventurer*, will like *Night of Decision* because it shows the same rich knowledge of colonial history, with particular attention to the political and social standing of Papists. The story opens in East Hampton, Long Island, in 1682, and most of the action takes place there or in New York City. Although the jacket blurb implies that it deals primarily with Colonel Thomas Dongan, first Catholic Governor of New York, this is not so; he was not appointed until 1683 and his successes and failures as Governor take up a small, but interesting, part of the book. The description of New York City is particularly well done.

The central characters are Becky Kartright and Tom Russell. Becky is engaged, much against her will, to Jeremiah James, son of the local minister; her domineering father has been trying for some time to make Becky marry Jeremiah, but with the help of her grandmother—a lovely character—she has so far been able to put off the wedding. One stormy night a ship is wrecked near her home, and her father and the other village men are able to rescue only one man, Tom Russell. He is brought to Becky's home for care and shelter, and by the next morning Becky is sure that he is the man she must marry—until she finds out that he is a Papist.

If you can accept this sudden love as

credible, then you will follow us stormy path with uninterrupted interest; if you can't, try to forget the implausibility of the plot and read the book for its authentic background. Perhaps you will find the rescue of Lord Baltimore from the pirate ship, the sedition trial of Mr. James, and the strong efforts made to get rid of a Papist governor more interesting than the love story. MARY L. DUNN

#### THE VARMINTS

By Peggy Bennett. Knopf. 287p. \$2.50

The tree that grew in Brooklyn blooms here in Southern soil. In Tupelo, a Florida Gulf-coast town, a nameless Old Woman and a nameless Old Man strive heroically, according to their lights, to rise above environment and bring a measure of beauty into the lives of their three small grandchildren, Ethel, Mutt and Hilliard. The mother of these youngsters dies while they are still very small and their father, Ezra, brings home the town whore to take her place, thus providing the occasion for the grandparents to take in the three children. The efforts of these old people—one wishes they had been given the dignity of name—to make the process of growing up a beautiful and a painless one are described by a very young author with mature insight into the gaping chasm between the generations, and the inarticulate agonies of both the old children and the young children are poignant or funny as the case may warrant.

But as a novelist Miss Bennett does altogether too much talking. The sociological or ideological trends of the times—or the town—should be revealed in the development of character unfolding through action, not as it is done here, in "asides," or in what we might call side-line essays by the author. One particularly screaming annoyance employed *ad nauseam* is the parenthetical sign-post. For instance, at the end of one of the many pseudo-philosophical soliloquies by the author there is the following parenthetical direction: "(This paragraph contains a summary of Mutt's basic philosophy.)" Perhaps this is what the critic means who says "she is an original, arresting and wayward stylist." Perhaps she is. But not until she learns to eliminate material, to develop an economy of words and to clarify her own thought may she claim the publisher's tribute of "a brilliant new American novelist."

FORTUNATA CALINI

#### DICTATORSHIP AND POLITICAL POLICE

By E. K. Bramstedt. Oxford University Press. 275p. \$4.75

Arguing that absolute control of the masses is essential for the maintenance of dictatorship, and that terror is a most effective instrument of control, Dr. Bramstedt presents an interesting study of the peculiar institution which has been created to wield this deadly instrument—the Secret Police. Brief sketches of the organizations employed by the two Napoleons and by Musso-

lini are followed by an extensive examination of Hitler's Gestapo: its origin, structure, methods, successes and—both in and out of Germany—failures.

The secret of dictatorial power, as the author himself points out, does not lie in terror alone; but the reader will here find some appreciation of the paralyzing effect of Secret Police techniques on the capacity for real resistance. Where prevention of political crime is the aim, suspicion becomes evidence, and law becomes the arbitrary interpretation of a Party.

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Although the author has in mind primarily candidates for religious communities of men and women, what he says applies likewise to those who aspire to the priesthood. Since generally an aspirant is first guided by the advice of his confessor or pastor, *Testing the Spirit* is in the nature of a chapter of pastoral theology.

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controlled court—if the police choose to use the courts. Informers and counter-informers, mistrust, the omnipresent ear, all make oppositional organization impossible. Then there is always the terror, deliberately fostered: the police creating a legend, not without foundation, about itself; dark hints, open threats, ominous silence, midnight visitations, family hostages, the concentration camp.

It is true that some of this—and

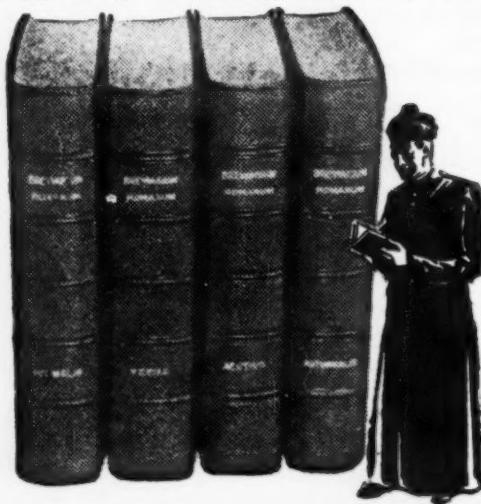
much else in the volume—have now become commonplaces; and the vicissitudes of publishing seem to have prevented the author from using the wealth of material which the Nuremberg trials might have supplied. Even an incomplete assemblage of data on the various aspects of the subject is nevertheless salutary. Two topics would seem to demand clearer treatment: to what extent is the Political Police dependent on the Army, and in

what degree could the former extend its control to the latter?

Encouraging, perhaps, in view of the imitators of Himmler who have begun to mushroom in Eastern Europe, is the account of the resistance to Gestapo rule in occupied countries; although it must be remembered that liberation came from without.

Dr. Bramstedt's solution for the psychotic problems bequeathed by the National Socialist Terror, particularly the "fear of freedom" which may cause a relapse, centers on the renewal of local community spirit. Though tentatively and tenuously developed, it represents a welcome reaction to classical liberalism (which is not dead yet), and could find applications even in the United States. JOSEPH C. MCKENNA

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## JAPAN, PAST AND PRESENT

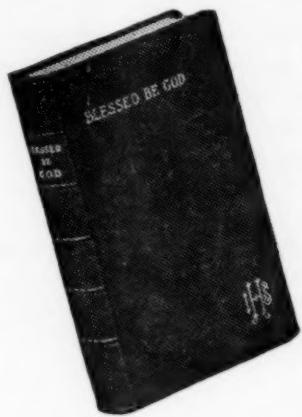
By Edwin O. Reischauer. Knopf. 192p.  
\$2.

In two hundred fact-packed pages Edwin Reischauer has not only written the best short study of Japan in English; he has given a case history in government that has implications and lessons for every modern nation. With objective lucidity, he outlines how any nation amalgamates, evolves politically, creates internal economic pressures and social problems and embarks disastrously on militarist and nationalistic courses.

Reischauer's own life qualified him to write this outstanding study. His father, Dr. A. K. Reischauer, was for years a respected and beloved Presbyterian missionary educator in Tokyo. Edwin Reischauer and his brother Bob, to whom the book is dedicated, were born and reared in Japan. After college education in America, both went on to teach the Japanese language, Edwin at Harvard, Bob at Princeton. Robert Reischauer died in Shanghai on his summer vacation of 1937, a civilian casualty of the Chinese-Japanese bombings in the first months of the war in which Japan was to be engaged until atom bombs fell on Hiroshima and Nagasaki, eight years later. Edwin Reischauer served as lieutenant-colonel of military intelligence during the Pacific War, and as State Department advisor since.

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Japanese solidarity as a national unit in responsiveness and adaptability to outside influences is documented by delineation of successive stages: Chinese-Indian Buddhism; Western orientation from 1853. "The Japanese," he concludes,

have shown themselves in the past capable of abandoning old customs and habits of thought when convinced that there was something better . . . the one irrefutable argument against the old order will be that militarism and ultra-nationalism led Japan into her worst national disaster.

Reischauer lists the economic and social factors of internal pressure and conflict with our Western world which built up to explosion in the Pacific war; and he comments understandingly on the steps by which the wrong people—the militarists—vaulted into the saddle at the crisis. "The Japanese did not enter the war in a spirit of wild bravado . . . they miscalculated on human factors . . . unable to evaluate the spirit of other peoples or to judge their reactions correctly."

Reischauer's book is a notable contribution toward enabling Americans to evaluate the Japanese spirit and to judge its reactions. It ought to be a "must" book for reading by every American serviceman, Congressman and citizen. As Reischauer says: "What we Americans do in Japan will have strong bearing on the eventual outcome there . . . we have a grave responsibility—one calling for wisdom and understanding." DOROTHY G. WAYMAN

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the great missionary saint, simply yet vividly told through a series of informal sketches. As these sketches center around such incidents in Xavier's career as his meeting with Ignatius, his training of the Parava catechists, his street preaching in Japan and his lonely death on Sancian; and as the career itself was as colorful as it was inspiring, this book should engage both young and old.

The War in the Pacific has brought us some realization of the immense distances in the Orient through which Xavier's eager zeal urged him on, distances which sixteen-century methods of transportation must have seemed to multiply many times. Surely no epithet has been better deserved than "Firebrand of the Indies."

In *Sisters of Maryknoll*, Sister Mary de Paul Cogan presents a kind of companion volume to the best-seller *Men of Maryknoll* of a few years back. It is an account of the work and experiences of these brave Sisters in the Pacific Islands and border lands during the grueling war years—a carefully arranged *mélange*—pieced out of passages from letters and diaries of some 250 of the Sisters. Falling bombs and internment camps, we discover, did not hinder but simply varied their apostolate.

Catholic life at the top of the world is the theme of *Eskimo Parish*. Father O'Connor, one of the Jesuits now working in Alaska where so many of his brother Jesuits have done yoeman service, has been parish priest of Akuluk and Kotzebue for fifteen years. As most of his parishioners are scattered over many miles of tundra, he has spent a lot of time mushing by dog-sled to their aid—often in temperatures far below zero. Speaking of epithets, the Lord's "Tramp of the Tundra" suits him well. Occasionally, too, his traveling has been by plane, some of it rather on the exciting side.

First-hand pictures of Innuit life and customs are interspersed throughout the book—one of the most fascinating being an account of a native pot-latch. As for the character of his charges, Father's O'Connor gives a very favorable report, listing patience, resourcefulness, courage and a sense of humor among their qualities. They wonder, he comments gently, why white men, who have so much, find so much to complain of. Readers, in turn, will readily infer a very favorable impression of the devoted pastor.

PAULA KURTH

## The Word

THE EPISTLES OF THE SECOND and third Sundays of Lent are loud with Paul's denunciations of impurity, and one might wonder at the Church's strong, successive insistence on the point. An obvious explanation is that the holy season of Lent requires the repressing of the flesh and the exaltation of the spirit, the chastisement of the body to "bring it into subjection" (1 Cor. 9:27) under threat of eternal rejection.

Certainly no one can deny now the appropriateness of today's quotation from the Epistle to the Ephesians. One need only think of the radio comedian with his double-barreled suggestiveness, the bawdier type of picture magazine which has relieved its patrons even of the burden of reading captions, the advertisements which make paging through a newspaper an adventure perilous for the pure soul, the commercial blurbs depicting the body beautiful and, by implication, the soul benighted. Just the opposite is the spirit of Lent, which calls for the soul beautiful and the body de-emphasized, disciplined, reminded of its origins by the ashes on its brow, reduced to docility by penance.

Concupiscence (scientifically renamed to be sure) smolders in our souls, continually fanned by the false ideas breathing through modern society. Our whole education, says C. S. Lewis, "tends to fix our minds on this world"; but Lent reminds us that we walk here as aliens, exiles, pilgrims who must not become entranced with the road but press on eagerly to the glowing goal.

Ephesus, when Paul wrote his letter, was the great commercial center of Asia Minor, renowned for its Temple of Diana, one of the marvels of the antique world. Before the Ephesians, living in this tainted atmosphere, Paul places Jesus Christ through whom the Father's eternal plan was actualized, by whom they were raised to spiritual life, to whom they were united in unimaginable intimacy. That being so, they had to divest themselves of those vices which could frustrate the divine plan for them, quench the divine life in them; and Paul enumerates some of those sins.

They must flee immorality of whatever kind, chain the beast within them. Obscenity in deed or word will destroy

them spiritually. The "foolish talking" which Paul mentions means not merely babbling gossip but the external expression of an unchaste mind. For the worship of the flesh which he calls "idolatry" brings down the "wrath of God."

We of the modern world might well make an examination of conscience along the lines here suggested. Our morality is under constant pressure; we have seen marriage degraded to the status of a temporary legalized liaison lightly to be dissolved; cartoonists and "gag men" have explored and exploited its humorous possibilities. We have seen it become almost accepted custom to tell stories which are suggestive if not actually rancid. The learned have supplied sonorous synonyms for lust and have assured man of his right to shape his life according to his lower instincts.

It is heartening to note that on March 12 many Catholics all over the land will renew their marriage vows as a concrete protest against the burlesque of matrimony. Originally planned as a local observance of the Family Life Conference in Chicago, the idea won nationwide enthusiasm. But that is not enough. One boulder will not halt a flood; we need a high, deep, strong dam of decency against the torrent of rottenness which hell has loosed upon the world. It needs many hands, many hearts to build such a barrier; and such hearts must be pure, such hands clean, with the light or holiness which makes us "children of light." "For you were once darkness," Paul tells us, "but now you are light in the Lord."

WILLIAM A. DONAGHY, S.J.

## Theatre

KING LEAR WAS NOT THE HAPPIEST choice Donald Wolfit could have made for his inaugural production in New York. I am personally unhappy because this less than enthusiastic review is likely to be my only comment on the visiting repertory company that will appear in print during their short stay in our tolerant city. *Lear*, essentially a tragic poem rather than a drama, is a difficult play to present to a modern audience. The Wolfit production is not impressive.

Mr. Wolfit's *Lear* happens to be the only performance of the tragedy I have

seen, giving me my first opportunity to compare the stage *Lear* with the library *Lear*. I like the library *Lear* better.

Shakespeare wrote *Lear* in a bitter, almost sadistic, mood, at a time when he must have been sour on the human race and ashamed to be a man. In a mind to flay his species, he dredged up all the villainies of which men are capable and peopled the play with characters who are perfidious, cruel, adulterous, treacherous, silly and just plain mean. Lear, the title character, is drama's grand fool.

But there is grandeur in the writing, and an implicit justice in the play that satisfies our moral sense. We observe Lear, as king and man, and conclude that his fate was but little worse than he deserved. His ear was too willing toward flattery. While we detest his enemies, it is not because they offend the king, but because they violate eternal principles of justice. There is a towering wrath in the play, a blistering irony, and a comminatory rage at the evil in men's hearts, expressed in poetry of epic quality. In the Wolfit production the poetry becomes doggerel and the wrath descends to fustian. The production as a whole is as inept, and less exciting than a road company rendering of *Uncle Tom's Cabin*.

Conspicuous among the gaucheries of the production is bad and too rigid timing—bad in a dramatic sense, too rigid in relation to the arrival habits

of New York theatre-goers. I am a rather nervous person who always arrives at a theatre or a railroad station ahead of schedule. My wife frequently asks if I have a contract to open the door. I arrived at The Century too late for the first scene because Mr. Wolfit was working by a fast clock. At least half of the audience arrived after I had been seated. Later arrivals groping toward their seats did not do much to enhance my appreciation of the performance.

Mr. Wolfit's repertory is presented to the New York audience by Hall Shelton, by arrangement with Advance Players Association, Ltd., whatever that means. Mr. Wolfit is starred and Rosalind Iden is featured. No director is mentioned in the program, probably because the responsible person is not too proud of his job. I am grateful to Mr. Wolfit for my first opportunity to see a performance of *Lear*, and hopeful that the other four Shakespearean plays will be successive improvements on his premiere. Since *Hamlet*, *As You Like It* and *The Merchant of Venice* are coming up, they are certain to be more intelligible to the American audience because they are more familiar. I regret that it is not probable that I will be able to comment on those performances before the players return to their native England. Perhaps I shall have better things to say about them after they have sailed home.

THEOPHILUS LEWIS

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## Films

**SEA OF GRASS.** One of Conrad Richter's novels of frontier life provides a plot for this expensive production which just falls short of being first-class. In attempting to duplicate the sweep of the original, the film becomes episodic and somewhat mechanical as it weaves domestic history into the larger pattern of conflict between cattlemen and homesteaders. The usual strong-minded heroine is a girl from St. Louis who marries a rancher and then rebels against his way of life. A meeting with the judge who heads the opposition party leads to desertion of her husband and daughter. Her illegitimate son grows up resenting his stigma and is killed in a gambling scrape, and the wife finally returns to her husband's forgiveness and the life she loathes. The strong situations are handled with restraint and there are indications that the heroine's checkered career is reasonably unhappy. The motivation is sometimes more convenient than convincing, but Elia Kazan's direction emphasizes the emotional interplay to give the picture stock appeal. Spencer Tracy, Katharine Hepburn and Robert Walker lend strength, by sensitive acting, to a good *adult* film. (MGM)

**BOOMERANG.** Hollywood has stopped playing at cops-and-robbers long enough to take a mature view of legal procedure, and the result is a different and superior film. The plot is based on an actual incident in the career of Homer Cummings. A state's attorney is called upon to prosecute the accused murderer of a clergyman. The case has overtones of political expediency but, in spite of pressure brought to bear on him by his own party, the attorney follows his conscience and proves the defendant's innocence. The carefully elaborated moral, that courts must be free of any kind of undue influence, is reinforced by the fact that Mr. Cummings, the camouflaged hero of the film, rose to the position of Attorney-General. This is a soundly constructed drama, forceful and absorbing as handled by Elia Kazan. Jane Wyatt makes the most of one of her few opportunities in a good role, and Dana Andrews and Lee Cobb play up to the same high level. *Adults* will find this very good, intelligent fare. (Twentieth Century-Fox)

**SUDDENLY IT'S SPRING.** This is a marital comedy about a husband and wife separated by several reels of complicated nonsense. A former WAC officer, armed with experience gained as a marriage counselor while in service, returns to her own shaky domestic situation with the intention of making a new start. The other woman puts in her obligatory appearance and the story rolls along on the husband's schemes for divorce and his mate's defensive stratagems. Since Hollywood prefers to justify its love-matches the hard way, it takes some time for the characters to discover common sense. Mitchell Leisen's direction is standard for the type, with grim attempts at sophistication in dialog and action. The tone is flippant, and Paulette Goddard and Fred MacMurray run through the piece from memory. It is merely fair for *adults*. (Paramount)

**THE MICHIGAN KID.** Cinecolor and a competent cast raise this outdoor melodrama above the Saturday matinee level of horsey entertainment. A former marshal, fresh from Army service in the Civil War, starts west for a ranching career. His attempt to foil a stage robbery backfires when he is suspected of complicity, but he vindicates himself and polices the badlands with the aid of some buddies called in to offset the free-shooting opposition. Ray Taylor makes straightforward use of his routine material, and Jon Hall, Rita Johnson and Victor McLaglen give the production a lift with capable performances. This a slick version of the traditional pulp-thriller for the *family* trade. (Universal)

THOMAS J. FITZMORRIS

## Parade

**DURING THE WEEK, THE LIFE** paths trod by many people crossed other life paths in the most unexpected manner. . . . As life path achieved contact with life path, showers of strange coincidences, life sociological sparks, poured forth into the sociological air. . . . A truck, in Massachusetts, careened off a passenger train; the locomotive engineer, recognizing the truck driver, exclaimed: "Hello, Son." "Hello, Pop," shouted the truck driver. . . . That chance meetings may sometimes retrieve clothing was shown. A New Yorker, dropping into a restau-

rant, noticed a suit that had been stolen from his apartment. It was being worn by the stranger sitting next to him. Police were called; the stranger received another suit, one with stripes. . . . The news emphasized the fact that long years often intervene between the crossing of life paths. . . . In Rhode Island, a citizen was held up at gunpoint and robbed by a youth he had saved from drowning fifteen years before. . . . Examples of complete concentration on the task at hand were observed. . . . In Philadelphia, a safe-cracker became so intent on his work that he did not hear the policeman who was walking into his life. . . . The luck of the Irish, it was shown, cannot be transferred to non-Irish lives. . . . A native Puerto Rican, preparing to leave for New York, was advised: "The cops in New York are all Irish. If you get into trouble, give an Irish name." Getting promptly into trouble in New York, the Puerto Rican, addressing the arresting policeman, a Swede, said: "My name is Murphy." Unimpressed, the Scandinavian officer dragged him to the station house. . . . Life paths crossing one another were not successful. . . . Employees of an Illinois court did not know that the name of the newly assigned Assistant State's attorney was Kilroy. When people called up and asked: "Is Kilroy there?" whoever answered the phone just laughed and hung up. . . . Attempts to keep out of other lives were staged. . . . A California pedestrian, knocked flat by an auto, was placed in an ambulance; but when the ambulance arrived at the hospital, the pedestrian was not in it. . . . As a Los Angeles cafe owner walked back to his restaurant after drawing \$1,000 from the bank, he thought a suspicious character was following him, and started to run. The suspicious character also began running. The cafe man put on an extra burst of speed. So did the character. Reaching his cafe, the owner turned on the burglar alarm. The supposedly suspicious character, panting, rushed into the cafe, handed the owner his \$1,000. It had dropped out of his pocket.

This crossing and re-crossing of life paths is not of the essence. . . . Whether many human beings, or few, or none at all enter the life of a man, he can still achieve his eternal destiny. . . . For man, there is only one essential relationship, his relationship with God. . . . If God is in his life, and he in God's, all is well. JOHN A. TOOMEY

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# Correspondence

## Catholic press

**EDITOR:** To the commendable editorial in AMERICA for February 8 on the Catholic press might well be added the directive of Pius XI in *Divini Redemptoris*: "Its [the Catholic press] foremost duty is to foster in various attractive ways an ever better understanding of social doctrine." This counsel is needed in this country because, while there are some leading Catholic journals which are competent on the social question, the greater part of the Catholic press scarcely touches the burning socio-economic problems, or at best treats of the encyclicals without any application to the current American scene.

Some relevant advice can be found in Belloc's little-known but valuable book *On the Free Press* (1918).

ROBERT F. DRINAN, S.J.

Weston, Mass.

## Co-ops and Taxes

**EDITOR:** In your issue of February 1, 1947 appears an article entitled "Farmers Cooperatives and Tax Exemptions" by Robert E. Delaney, in which he states that the National Association of Manufacturers called upon government to level the equities in economic life by taxing the patronage dividends paid by Farmers Cooperatives.

This is a confusing statement. The so-called patronage dividends paid by Farmers Cooperatives are really patronage savings. They consist of the money accruing to the individual producers through the successful marketing of their products; and these savings of the farmers are legitimately subject to federal income tax as a part of the price paid to the farmer for his products, where the cooperative has operated on a non-profit basis, as provided in Section 101 of the Internal Revenue Code.

The article seems to me to be misleading, because the exemption granted by the Internal Revenue Code under Section 101 (12) to Farmers Cooperatives Marketing and Purchasing Associations is not granted to the farmers or producers as such, but only to the stockholders of a cooperative to the limited extent of eight per cent divi-

dends on the stock of the cooperative. A cooperative may, moreover, establish a reasonable reserve out of the proceeds of sales for a producer, and this is being done by some cooperatives, enabling them to escape some taxes on the income derived from the reserves.

The farmer, in marketing his products through the cooperative, must pay income tax not only on the market price received for his products but also on the savings accruing to him by marketing through the cooperative. The statement, therefore, in this article is misleading and creates an unfair attitude in the mind of a non-agricultural reader, which should be corrected.

EDWARD J. TRACY

Cincinnati, O.

## Wanted: more Catholic brass

**EDITOR:** The article in the February 8 issue of AMERICA, entitled "That Parish At West Point," by Robert A. Graham, was quite painless until he made the statement that "an officer carries a tremendous influence with weaker Catholics under his command." It caused the writer to wonder if the parish was a new project, otherwise we should have served with and under more members of the "Catholic Squad" during the past four years.

In the States and overseas, the GI occasionally rubbed elbows with an eagle at Mass, saw a few silver- and gold-leaf wearers, plus a dozen or more officers with long-tarnished bars, but fellow enlisted men by the hundreds. During frequent barrack-room bull sessions, we often concluded that it either was not "quite the thing" for officers to be known as practising Catholics or that our Catholic schools and colleges were failing to produce men capable of becoming officers.

Now that the end of hostilities has been declared and military security need not be given as an excuse, it should not require too much prodding to obtain the figures on the religious preferences of the men who were in the armed forces during World War II. A further breakdown into the percentage of men who advanced from the ranks to the grade of officer would serve as a criterion as to whether we

need a bigger parish at West Point or preferably some form of military training and leadership in our Catholic high schools and colleges. Someone owes such a facing of facts to the thousands of Catholic boys who died facing the enemy far overseas.

Jersey City, N. J.

GI JOE

## Books abounding

**EDITOR:** Congratulations on your stimulating and provocative article "Can Catholics Read?" by C. J. Maguire, beginning in the February 8 issue of AMERICA.

From sad experience we know that too many Catholic college graduates are content to let Literary Guild dictate their reading habits. To counteract this the St. Paul-Minneapolis Chapter of Kappa Gamma Pi (National Catholic Women's Honor Society) began last September a small bi-monthly book review bulletin.

In stating our purposes we stressed the fact that we were going to call attention to mature books dealing with universal truth in an artistic way. We would not soft-pedal the faults of a *Scarlet Lily* in deference to its possible inspirational value. Piety, we know, is no substitute for technique. We applied the adjective Catholic where it fitted—to books that presented their material in the light of universal truth.

The original response exceeded our expectations and proved that we had guessed right—it only takes a little extra push to put these books across and awaken interest in them. *Books Abounding* will be, we hope, at least a small candle in the darkness of current Catholic reading taste.

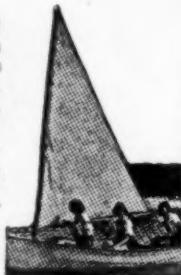
We agree that it is the apathetic audience and not inept authors that accounts for the lack of a Catholic reading public capable of appreciating great books, classic and contemporary. It is not, we believe, so much a matter of intelligence as of understanding. Catholic college students do not shun Undset and Bernanos because they are not intelligent enough to appreciate them, but because their reading tastes have not been whetted for such books. We are out to develop this taste and to continue the work begun in college. We are trying to help people discover that the "best books" are the most interesting and rewarding ones—that great writing is not dull, contrary to popular assumption.

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